

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. III—No. 6

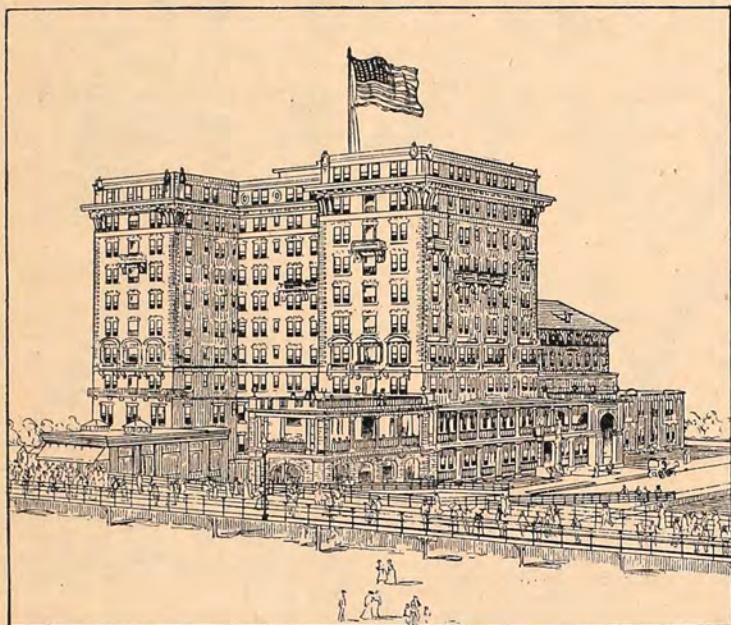
PHILADELPHIA, MARCH, 1915

15 cents a copy
\$1.00 a year

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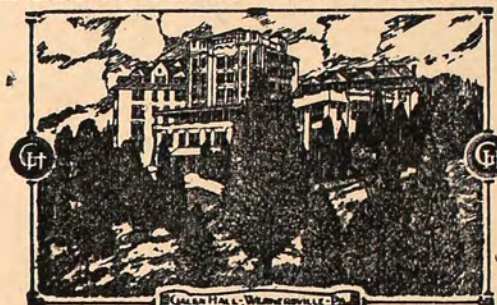
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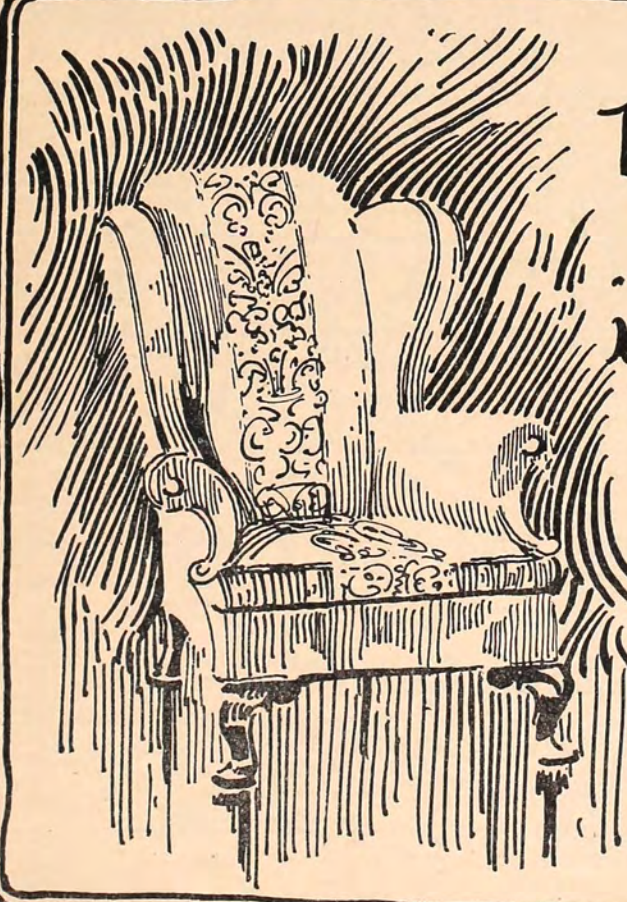
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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. III. No. 6

PHILADELPHIA, MARCH, 1915

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The "Spirit of Missions" in the Parish

That "knowledge is power" has never been more clearly shown than in the progress achieved during recent years in the missionary work of the Church. People give when they are interested; and they become interested when the facts of a great cause are vividly put before them. This is just what the *Spirit of Missions* aims at doing and actually does. It is readable from cover to cover—and more so year by year. And it deals not with theories or fancies but with actual facts. Among all missionary workers, of every affiliation, it is recognized as one of the ablest and most attractive missionary magazines in existence.

Why should it not be in more of our people's hands? The one thing needed to produce such a result is a systematic campaign for subscriptions. And this seems to be a very proper thing for each parish branch of the Woman's Auxiliary to undertake. Why should not one member in each parish—or a committee—undertake to secure subscriptions to the *Spirit of Missions*? Here is a piece of definite work for women who set apart a certain modicum of time during Lent for special service to the Church. The duty would

not be hard; and we can think of few things that would be more likely to do real and lasting good. Who will try it?



The Convocations

It is our purpose to publish from time to time, articles describing the parishes and missions of the several Convocations of the Diocese. We begin with Chester, and publish in this issue a description of the mission churches in that Convocation, expecting to publish next month an article on the parishes therein. Church people are frequently asked to contribute to Diocesan missions, to give what the Convocation asks of them, and to meet the apportionment for the Sustentation Fund. And almost as frequently they ask, or wonder in their own minds, "What does the Convocation do with the money we give?" "What is the Sustentation Fund, and what does it sustain?" If you will read the article in this number on "Mission Churches in the Convocation of Chester" you will find both questions answered as to that Convocation.

EDUCATIONAL NOTES

The Diocesan Mission Study Class, now in session Thursday mornings at the Church House, will continue during Lent; having its closing meeting on Maundy Thursday.

An open Mission Study Class will be held at the Church House, Monday after-

noon, March 8th, at 2 o'clock. Subject "Social Service of the Church in Philadelphia." Leader, Mrs. H. A. Pilsbry, Diocesan, Educational Secretary. You are cordially invited to attend this class.

JUNIOR CLERGY

The Rev. S. L. Tyson will speak to the younger clergy of the diocese on Monday

afternoons, March 8th and March 22d, at the Bishop's House at 2.30 o'clock. His subject will be "Some Problems of the New Testament."

The Bishop of the Diocese will meet the younger clergy March 15th at his House, Subject: "Grace in Relation to the Sacraments."

Mission Churches in the Convocation of Chester

By the REV. FRANCIS C. HARTSHORNE

By "Mission Churches" are meant congregations that in any way receive financial aid from outside their own membership. There are several kinds of such churches in the Convocation of Chester. There are what are known as "Missions of the Convocation," that is to say, missions started by the Convocation, or perhaps started by some parish and afterwards taken over by the Convocation, to which the Convocation makes annual appropriations, and for whom the Bishop selects a missionary every year. Then there are what are called, "Aided Parishes." These are for the most part old parishes which were once self-supporting, and still retain their parochial organization, with representation in the Diocesan Convention, but have become unable to pay the salary of a rector. As a condition of receiving aid from the Convocation these parishes must surrender their right to elect a rector, and receive a missionary appointed by the Bishop. There are also other essentially mission churches, as defined above, but which are not under the control of the Convocation, and are not compelled to report to it, because the aid they receive comes from the Sustentation Fund of the Diocese. That fund was established to enable living salaries to be paid to rectors of parishes that were unable to pay the full amount themselves. Grants from the Sustentation Fund are always made towards the salaries of *rectors*, and therefore the parishes so aided do not give up their right to elect a rector. No parish, however, can receive aid from both the Convocation and the Sustentation Fund. While these "sustained" parishes are not under the control of the Convocation in whose boundaries they are situated they are nevertheless doing missionary work therein, and so come within the scope of this article. Finally, there is a very important missionary work being done in each Convocation under the name of "Parochial Missions," that is, missions started, supported and controlled by parishes in their neighborhoods. But these will be more conveniently considered in an article on the Parishes of the Convocation.

Outside of Philadelphia the Convocations are named from the largest single community within their boundaries; but the names given them do not indicate their boundaries. Thus the Convocation of Chester includes, besides all of Chester County, Delaware and much of Montgomery counties. Parishes and missions have been grouped together in the several Convocations with the purpose of making the latter as nearly as possible self-supporting, the object being to have in each of them enough strong parishes to furnish money to carry on the work in the missions. But as this could in any case only be approximately accomplished, and changing conditions would be certain to upset the balance between needs and resources, the method which has been followed for many years is that of placing the control of all the receipts and expenditures of the Convocations of the Diocese as a whole in the hands of the Board of Missions of the Diocese, in which all the Convocations are represented. That body looks over the whole field of the work of the Church in the diocese, and decides where, and in what amounts, money can be most wisely spent for the good of the work, and it then "apportions" the total amount needed among the several Convocations in proportion to what is supposed to be their ability or willingness to give. The Convocations, in turn, in some manner "apportion" the total amount for their region among the several parishes and missions within it. From the total amount thus received by the Board of Missions it makes appropriations for the several Convocations in accordance with what the Board believes to be the needs of the Church's work within them. How this actually works out will be seen from an examination of the following table of the Board's Apportionments and Appropriations for the ensuing year. It will be observed that some Convocations contributed more than they received, and others received more than they gave:

Convocations.	Apportionments.	Appropriations.
Chester.....	\$3,350	\$6,100
Norristown.....	2,200	2,700
Germantown.....	5,425	7,200
West Philadelphia.....	3,100	3,100
North Philadelphia.....	4,825	3,300
South Philadelphia.....	6,100	4,000

Before proceeding to a description of the mission churches acknowledgment should be made of the very great help the writer of this article received through the kindness of R. Francis Wood, Esq., who turned over to him the notes of his lecture before the Church Club, on Missionary Work in the Convocation of Chester. In preparation for that lecture, which was illustrated with lantern slides, Mr. Wood sent out a series of questions to those in charge of the missions, and the information which is given below is practically the result of his work, and in many cases his very words are used.

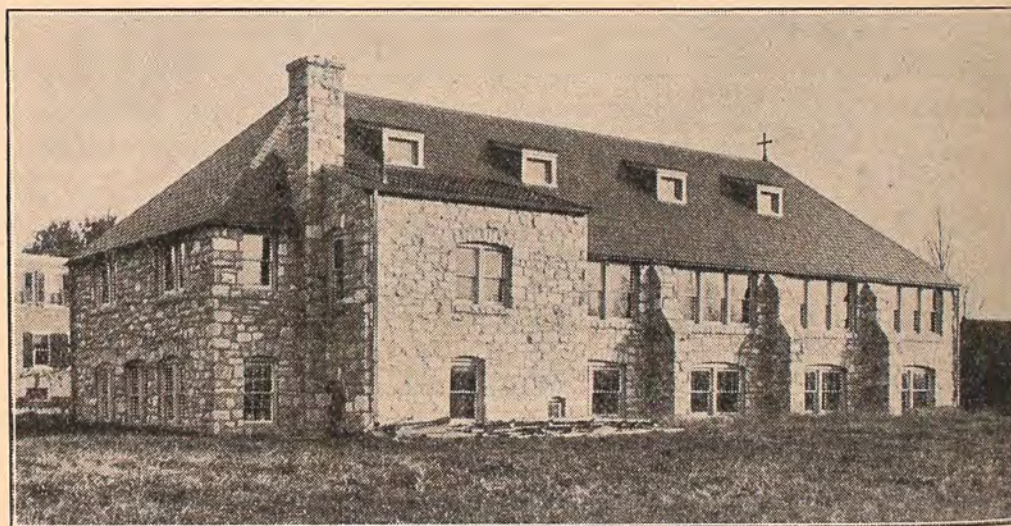
The total number of Communicants within the boundaries of the Convocation of Chester is 6,698. Of these, 1,439 are connected with the mission churches with which this article deals. Missions, as distinguished from parishes, have no lay representation in the Diocesan Convention, whereas parishes, even though receiving aid from outside, are entitled to send three delegates each. The consequences are that in the Convocation of Chester 497 Communicants who worship in the missions have no lay representation in the Convention, while 942 who are connected with old parishes send 42 delegates, and yet none of these parishes are any better able to sustain themselves than the missions. Eight old parishes, with 286 Communicants send 24 delegates, and therefore have as much power in the selection of a Bishop for the diocese as the eight largest parishes in the diocese containing over 11,500 Communicants. Of the 93 delegates which come to the Convention from the Convocation of Chester, 42 come from parishes unable to support themselves and represent only 942 Communicants, while 5,259 Communicants in the self-supporting parishes are represented by 51 delegates. These facts are commended to the attention of those who think our system of representation is not in need of any change.

In describing the mission churches of the Convocation of Chester it will be convenient to take up first the missions of the Convocation; then those parishes which the Convocation aids, and then those which are helped from the Sustentation Fund. As one of the very youngest, and yet one of the most important and promising of the missions we have

ALL SAINTS' MISSION, DARBY

THE REV. CHARLES A. RICKSECKER,
Priest-in-Charge

This is one of the newest and most important missions started by the Convocation. Services were begun in the Darby Reading Room on October 29, 1911, there having been a Sunday-school for nearly a year previous. The present building consists only of a parish house, which was built at a cost of about \$8,400 and first used for services on the Sunday before Christmas, 1912. The basement is used for Sunday-school and for various entertainments, and on three or four nights in each week for athletics. The first floor is used exclusively for the chapel. The communicants number about 175, registered in the mission, but often the Chapel is overcrowded. A considerably larger number are on the visiting list of the parish, but have not yet formally connected themselves with the mission. The Sunday-school is the third largest in the diocese outside of Philadelphia. There are now 225 families on the visiting list. The population of Darby is still increasing, and there are very few empty houses. With improvements in the transit facilities there will be still greater increase, and the prospects for the growth of the

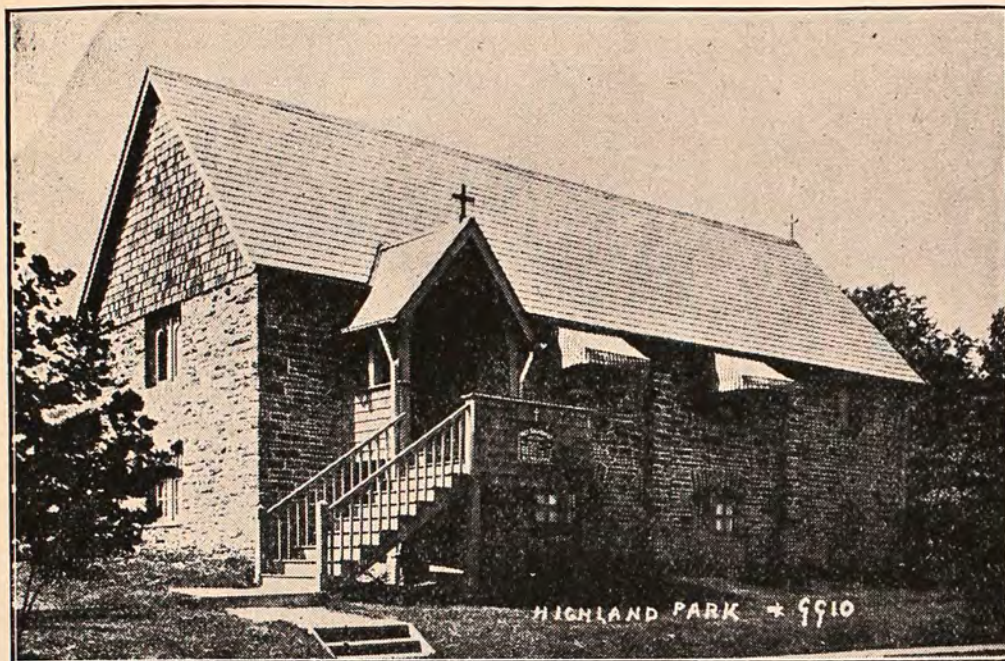


ALL SAINTS' MISSION, DARBY

mission seem only limited by the facilities the church has to offer the people.

There is a mortgage against the property of \$5,000. It should also be mentioned that there is a building fund on hand of over \$1,800 given for the purpose of building a rectory. It is needless to say that with such a condition of affairs there are several things badly needed to put this mission in proper shape. In the first place, there should be additional ground, in order to provide for both a church and rectory when they can be

built. The ground can be bought, but the money is not in hand at present to buy it. Perhaps the next important thing is a rectory, for which \$1,800 is in hand. At present the priest-in-charge has to live at a distance from his work, so that he is very much hampered in giving it the proper attention. By the time this is obtained the parish will need a church with much larger seating capacity than the chapel. Collections and subscriptions amounted to \$1,827, and the Convocation appropriated \$500 and received \$20.



HOLY SACRAMENT MISSION

HOLY SACRAMENT MISSION, HIGHLAND PARK

THE REV. A. W. SHICK,
Priest-in-Charge

This mission was started about six years ago in the neighborhood of Observatory Hill, near the Observatory of the University of Pennsylvania, on the West Chester Turnpike. There is one building only, a parish house of two stories, the upper story being used as the chapel, and the lower for Sunday-school, guilds and other purposes. There are about 100 communicants and an average Sunday morning congregation of about 70.

The prospects for an increase in the number of the worshipers are excellent. It is only a few minutes' ride from the Sixty-ninth Street Terminal, and the population all around is growing rapidly.

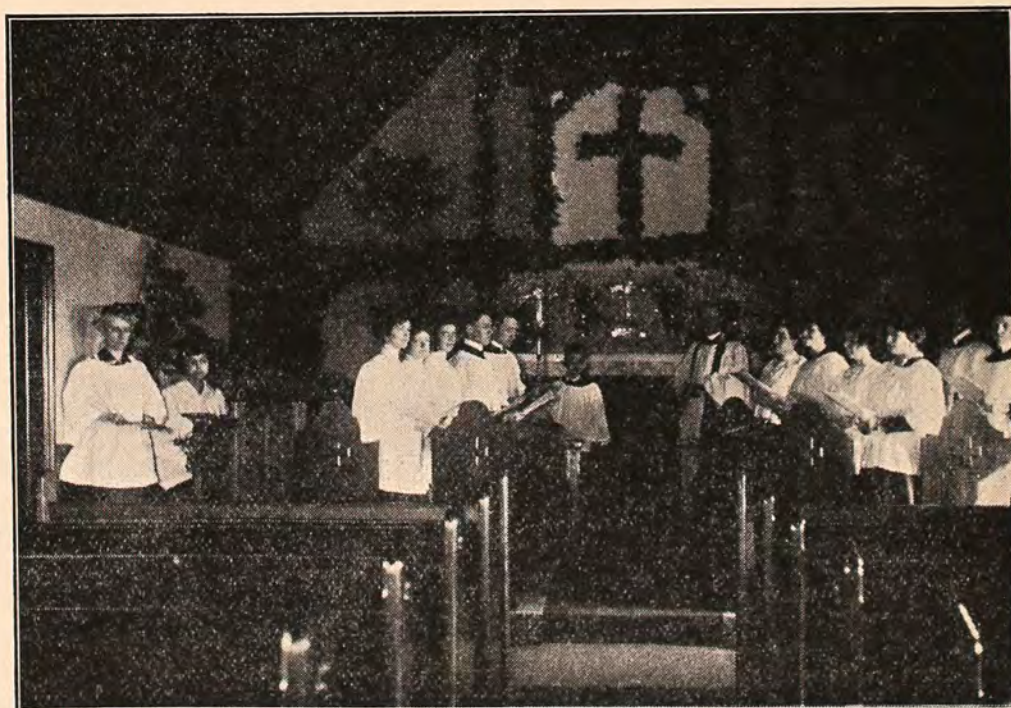
There is a mortgage indebtedness against the property of \$3,500, and it should be paid off. Besides this, a rectory is needed very badly, and in a short time a church building will be needed, as the present chapel seats only 100 and is sometimes full to overflowing. The other needs of the mission are an organ, a bell and a stereopticon for illustrated lectures to the children of the Sunday-school.

Additional ground is necessary to accommodate the buildings that the work calls for. Collections and subscriptions amounted to \$1,340, and the Convocation appropriated \$550, the largest amount for any single work, and received \$18.

ST. JAMES' MISSION, PROSPECT PARK

THE RECTOR OF CHRIST CHURCH, RIDLEY
PARK, IN CHARGE

This place was formerly known as Moore. The mission was started seven or eight years ago by the rector of Christ Church, Ridley Park. A chapel with a seating capacity of one hundred was built and opened for services on the Feast of the Conversion of St. Paul, 1910. The building is of stone, and has a well-finished basement which serves the purposes of a parish house. There are about fifty communicants actually and officially connected with the mission, but there are many more who reside in the neighborhood, but retain official connection with parishes in Philadelphia. The congregations vary from thirty to forty. Growth depends upon the growth of the community, which is slow. There is a mortgage debt of \$2,500, and the removal or reduction of this debt with its burden of interest is the most pressing material need of the mission. In 1913 collections and subscriptions were reported as \$700, and the Convocation in 1914 appropriated \$450 for this work, and asked \$38 from it, but does not appear to have received anything that year.



INTERIOR OF HOLY SACRAMENT MISSION

**TRINITY MISSION,
SWARTHMORE**

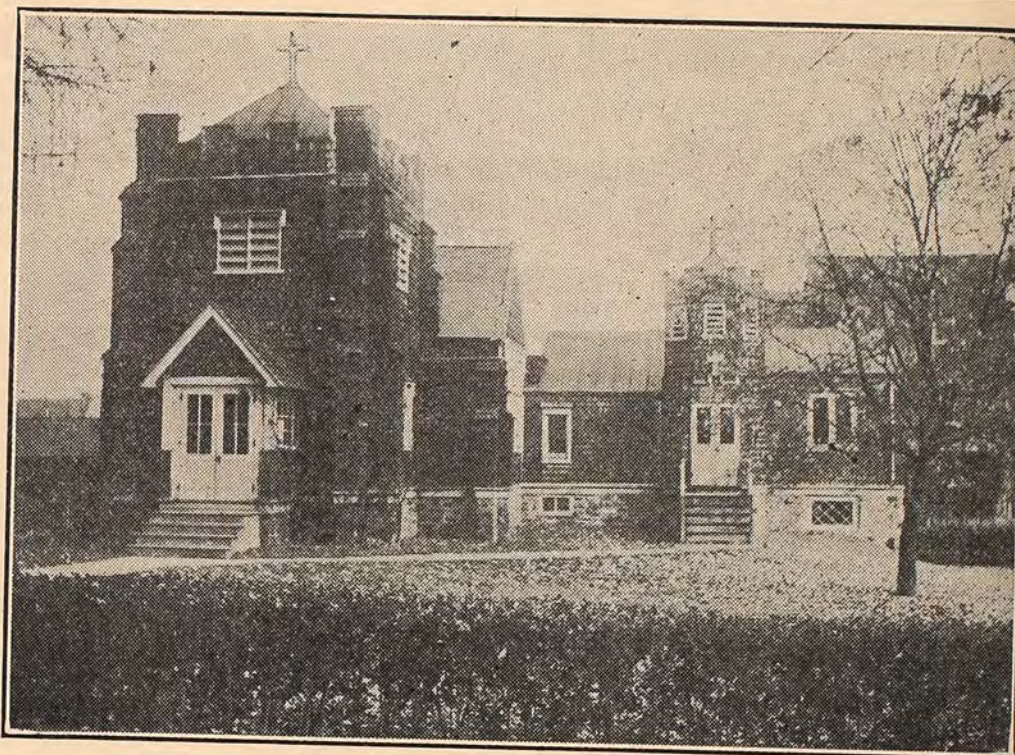
THE REV. WALTER A. MATOS,
Priest-in-Charge

This mission was started in the autumn of 1894. There is, besides the church, which seats 100, a parish house with three rooms, the largest of which will seat 100 people; another similar room, and a third which is furnished as a kitchen, to be used for parish suppers and entertainments. These buildings are on the side of the railroad on which the college is, and not the side where the greatest population is, and were put where they are in the hope of influencing people connected with the college. There are 76 communicants at present and the congregation averages 65 in the morning and 23 in the afternoon, but consists chiefly of persons who live in the neighborhood for the sake of the education of their children. The population of the neighborhood is increasing and the prospects for the growth of the mission are good, but growth cannot be very rapid. There is no debt on the property. The main requirement at present is a pipe organ of good quality to take the place of the present instrument. Collections and subscriptions amounted to \$1,155, and the Convocation appropriated \$300, and received \$44.

**TRINITY MISSION,
COLLINGDALE**

THE REV. E. S. COSBEY,
Priest-in-Charge

This mission was started in a private house in the year 1888, the church being built in 1890. Besides the church building there is a small parish house, built five or six years ago. The communicants are 98 and the average attendance at the church services 55. There does not seem to be much prospect of growth in this work as it is carried on at present. What is needed is a building where institutional work can be carried on in Collingdale, and ground on which such a building could be put. There is also a considerable work to be done in towns near Collingdale where church people live, but at such distances that they do not feel able to attend the services of Trinity Mission. Two or three Sunday-schools could be established in these places with great advantage. Collections and subscriptions amounted to \$1,628, and the Convocation appropriated \$166, and received \$20.



TRINITY MISSION, SWARTHMORE

ST. PETER'S MISSION, EDDYSTONE

THE RECTOR OF CHRIST CHURCH, RIDLEY
PARK IN CHARGE

Although known as a mission of the Convocation, this work at present exists chiefly in anticipation. The property consists of a well-located lot, 100 x 300, which means that the mistake made in a good many other places of starting work with too small a piece of ground is not going to be made here. There is no question as to the need of a mission at this point, the great Baldwin Locomotive Works and other industrial concerns building here make it certain that Eddystone will one day be the center of a large population. For once the Church is trying to get on the ground to be ready to meet the people when they come, instead of following our usual policy of waiting until every other religious body has gotten a good start. As yet the mission has accomplished but little, chiefly owing to the fact that services are held in the second story of a fire house, which is neither attractive nor convenient. Fortunately, the lack of a suitable building is soon to be remedied, as a member of the Convocation has offered to build a parish house, but for some reason the actual start of the work seems to have been much delayed. As the mission is not yet organized, nothing was appropriated to or received from it by the Convocation.

**ASCENSION MISSION,
PARKESBURG, PA.**

THE REV. A. A. LAMB,
Priest-in-Charge

This mission was started by the Rev. Henry R. Smith, rector of St. John's Church, Compass, on December 31, 1865. There is only one building, the first floor of which is used for the church services. The basement is used for Sunday-school purposes and as a guild room for the women. There are forty-nine communicants, and the attendance on Sunday afternoons varies from fifty-five to eighty. The population is at present decreasing. Parkesburg is a mill town, and when the mills are running the population increases, and decreases when they are closed. To make this work effective a parish building is needed. The Convocation appropriated \$200, and received \$18.

The above are all the Missions of the Convocation. The following are the

AIDED PARISHES

CHURCH OF THE ADVENT, KENNETT SQUARE

THE REV. THOMAS J. TAYLOR,
Priest-in-Charge

This church, in the well-known town of Kennett Square, was consecrated in 1886. There is a church building 30 x 76 and a parish house 22 x 40. The average attendance at the morning service is 20 and the number of communicants 50. The growth of the neighborhood is very slow. It is in a locality which was largely settled by Friends of the kind known as "Hicksites," and while there is every reason for maintaining the services of a church there, the prospects for growth cannot be very promising. The church has all the equipment necessary at the present time, but a stereoscope or kinetoscope is needed for the Sunday-school. Collections and subscriptions amounted to \$600, and the Convocation appropriated \$300, and received \$30.

ST. ANDREW'S CHURCH, WEST VINCENT

THE REV. FRANCIS C. HARTSHORNE,
Rector

THE REV. CALEB CRESSON, JR.,
Priest-in-Charge

This is one of the churches organized by the Rev. Dr. Bull, dating from 1832, and was admitted to the Convention in 1834. It had at one time a large congregation and was a flourishing country parish, but with the changes in the character of the population and the removal of many parishioners to other parts of the country, and to towns and cities, it gradually became almost deserted, and finally, about 1888, services were aban-



RECTORY, WEST VINCENT



CHURCH AND PARISH HOUSE, KENNETT SQUARE

doned, until 1897, when the rector of St. Peter's Church, Phoenixville, succeeded in opening it, and services have been held in it regularly ever since. It still remains under the Church of St. Peter's, Phoenixville, that is to say, the rector of St. Peter's is also the rector of St. Andrew's, and without the help of the Phoenixville parish it could not remain open. There is a church and rectory, both in fair condition with glebe land amounting to about three acres and a cemetery of two acres. There is no debt on the property, and there is an endowment of \$1,500 for the support of the church, and one of \$1,500 for the up-keep of the cemetery.

For many years since the re-opening of the church the services were conducted by a lay reader, a priest going there once a month to administer Holy Communion. As absolutely no progress was made under this arrangement the work has lately been combined with that at Warwick, the missionary at Warwick giving one service each Sunday at West Vincent. The population of the region is rather sparse, and somewhat better provided with churches of various denominations than is the case in some other sections. At one time St. Andrew's was the most important church in all the region, but for many years the congregation has been so small, and the prospects of growth so unpromising that whether services should be maintained there has been one of the problems of Convocation since Convocation began. It is not reasonable to expect our service to appeal to persons unfamiliar with it when conditions are such as to make it impossible to present

the service in an effective and attractive form. The Rev. Francis C. Hartshorne, rector of St. Peter's, Phoenixville, is nominally rector of St. Andrew's, but the Rev. Caleb Cresson, Jr., priest-in-charge at Warwick, is also in charge at St. Andrew's. There are about fifteen nominal communicants, and collections amounted to \$33, and the Convocation appropriated \$160 to maintain services, and received \$10. From Phoenixville \$500 was contributed to the work at St. Andrew's. Under the new arrangement whatever is appropriated or contributed to the work at West Vincent makes possible the work at Warwick also.



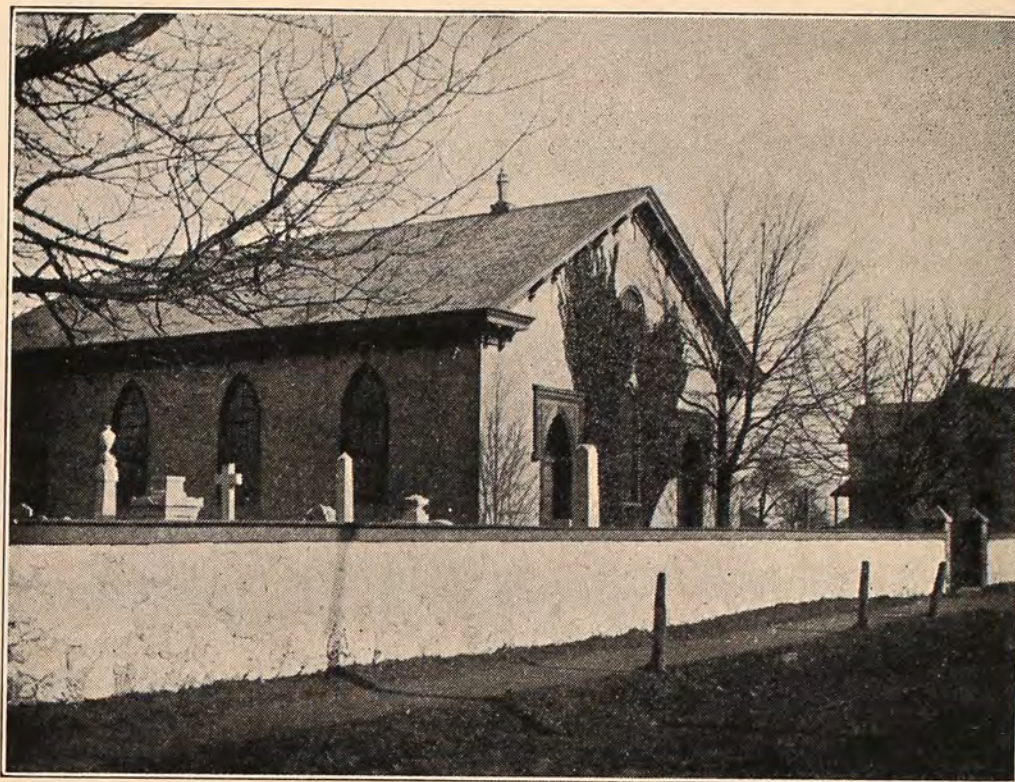
Rev. Levi Bull, D.D.

ST. MARY'S CHURCH, WARWICK

THE REV. CALEB CRESSON, JR.,
Priest-in-Charge.

This parish was started about 1807 and while it was not one of those for which the Rev. Dr. Bull is responsible, he ministered there for about fifty years in connection with other parishes in which he was interested. There has never been until now a resident clergyman at St. Mary's. The parish was at one time served by a clergyman who resided at St. Andrews', West Vincent, and later has been connected with St. Mark's Church, Honeybrook, at both of which there were rectories. The church is a commodious and substantially constructed building but not in very good order as the ceiling threatens to fall at any moment. The church-yard proper is full of graves, having been a free burying ground for the whole vicinity, but several years ago the vestry purchased five acres about one-half a mile from the church for \$500, paying for it with funds taken from the endowment fund, the idea being that the amount borrowed would be repaid by the sale of lots.

There is also a stone school opposite the church which was constructed from an old one-story small house belonging to the parish, at an expense of \$750, which was also taken from the endowment fund, and is now rented. Besides this there has been lately purchased an old property consisting of a three-story house

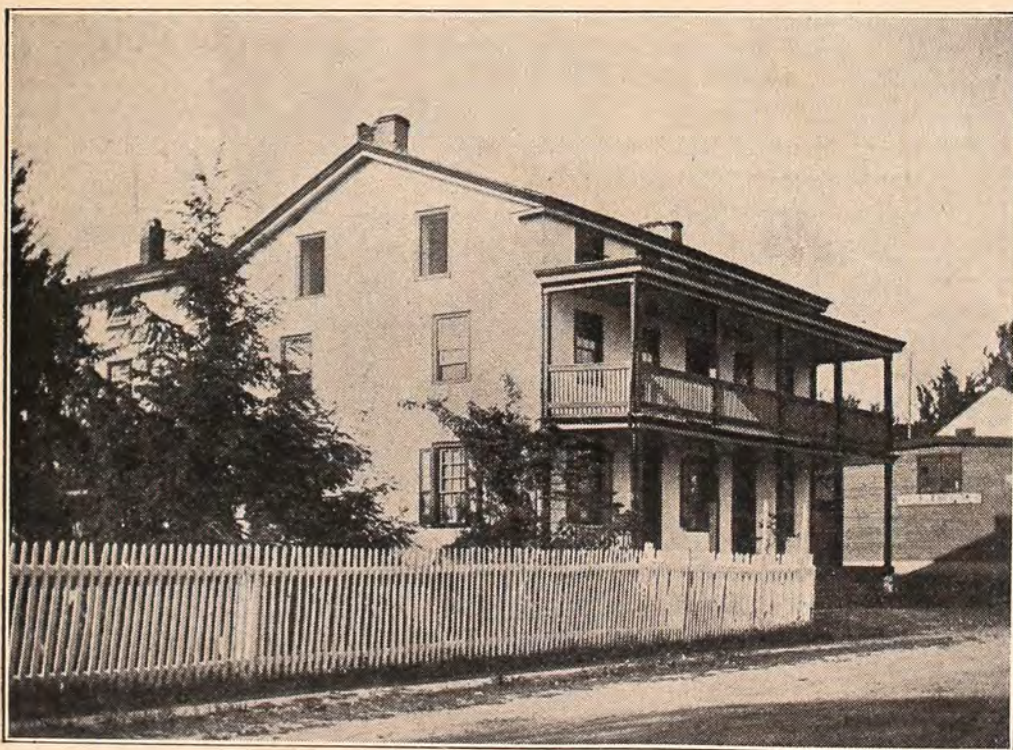


ST. MARY'S, WARWICK

24 feet square. This can be enlarged so as to be used for both a rectory and parish house, but to do this and to put the house in good condition for comfort will require considerable money, as it is without heat or water, and the windows are loose, so that it is unfit for winter use.

For many years the clergyman residing at Honeybrook had charge of the work at

Warwick also, an arrangement which was never satisfactory to anyone, and was particularly disadvantageous to Warwick, so that it may be said in the past the Church at Warwick has never had a fair chance to test the possibilities of growth, which ought to be considerable because of its being the only religious work in the village, and for quite a region around. For about a year Warwick and West Vincent have been worked together, the priest-in-charge residing at Warwick, and as this gives Warwick a morning and an evening service every Sunday it is not surprising that the prospects are more promising than at any time in the past. The attendance at the morning service has averaged 47, at the Sunday-school 48, and at the evening service 93. The necessity of looking after the work at West Vincent, some eight miles away, makes it essential that the missionary should have an automobile. Until the new property is furnished with water and heat, and repaired in other ways, it cannot be used to any great extent, as it is difficult to live in it at any time, and impossible in winter. Equipped as a rectory and parish house it could be made the social and intellectual center of the village and of the population for quite a distance around. The communicants number 35, and there were collections of \$330. The Convocation appropriated \$375, and received \$10.



NEW RECTORY PROPERTY, WARWICK

ST. MARK'S CHURCH, HONEYBROOK

THE REV. E. L. SANFORD,
Priest-in-Charge

This parish and St. Andrews, West Vincent, were started by the Rev. Dr. Levi Bull between the years 1830 and 1840. They were both built at a time when the country side was flourishing, and in their early history ministered to large congregations, but when, owing to the growth of manufacturing and other interests, and to the rivalry of the Western farms, the farming interests of rural Pennsylvania began to decline, these churches suffered alike; the young people moving to the towns or cities, while the farms have been passing into the hands of tenants.

At St. Mark's there is a store church now in good repair, with a frame rectory which has been lately fitted up with the modern comforts, largely by the skill and energy of the present rector. There is no debt on the property. The population is about stationary; the only growth that can be accomplished is through the extension of the ministrations of the Church to those of the people who have no spiritual connections. The attendance at the morning service varies from 50 to 90, according to the seasons, and at the night service from 40 to 100, according to the condition of the roads and the

weather. There is a Sunday-school with an average attendance of 45 children, but this is twice as large as the district school in the neighborhood.

Visiting is an important part of the duty of a rector in such a church and is the only way in which a great many of the people can be reached. Probably

the greatest problem connected with this and some similar parishes is finding an adequate support for a rector. The cost of living is as great in these country towns as it is in the city, and there is to be added in many cases the freight on articles, such as coal, which adds considerably to their cost. Then the necessity of keeping a conveyance, whether a horse and carriage or an automobile, has to be taken into account. Recently the Diocesan Committee of the Woman's Auxiliary helped in the purchase of an automobile for the missionary. The mission reports 59 communicants, and contributions and collections of \$1,806. The Convocation gave it \$175, and received \$33.

ST. JOHN'S CHURCH, KELTON

This parish dates back to 1715, when it was started at New London, where there is still a cemetery belonging to it, though the present buildings are at Kelton. They consist of a church and a Sunday-school building, the latter built of the brick from the original building at New London. The Sunday-school averages 40 and the church attendance from 20 to 25, with the average number at the Holy Communion from 12 to 15. The population is increasing of late and a number of houses have been erected within the last five years. There is no



ST. MARK'S CHURCH, HONEYBROOK



THE RECTORY, HONEYBROOK

debt against the property. The parishioners think that more could be done if there could be a resident clergyman. The collections amounted to \$146, and the Convocation appropriated \$200, and received \$6.22.

PARISHES HELPED By the Sustentation Fund

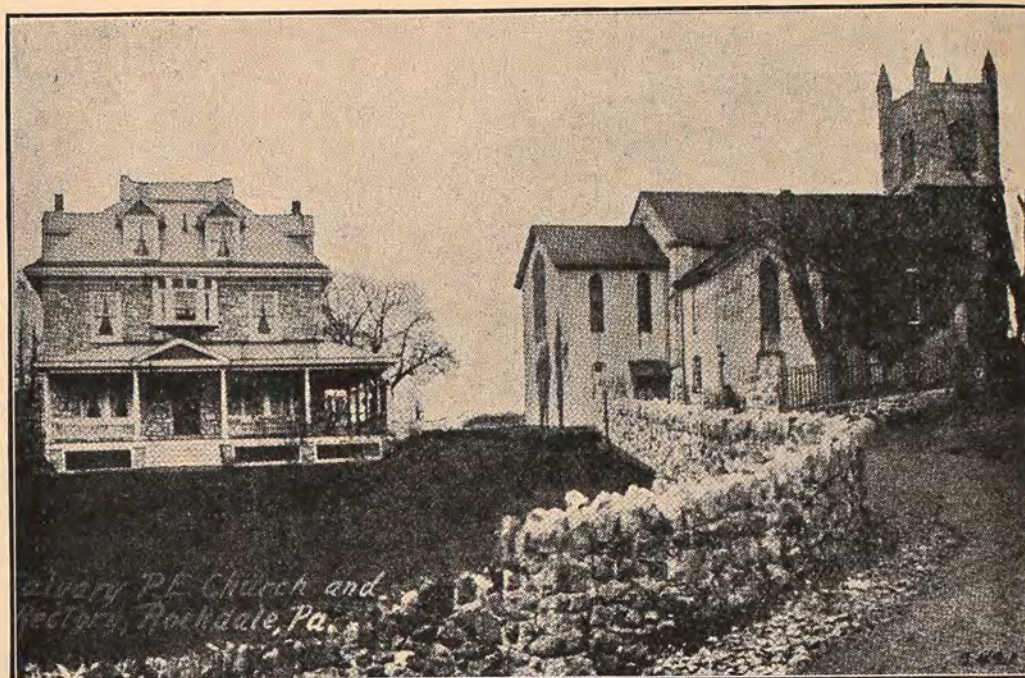
ST. JOHN'S CHURCH, PEQUEA

This is one of the oldest churches in the diocese, the parish having been started in 1729 and one of the interments in the graveyard dating back to 1734. The Rev. Dr. Buchanan, brother of the President, was once rector, and the present building was erected under his supervision. Another interesting item in its history is that the Rev. Dr. Muhlenberg was associated with the parish, and during the time of his connection with it he wrote the hymn beginning, "Shout the glad tidings, exultingly sing." There is a good stone church with a frame rectory and sexton's house, so that the parish is tolerably well equipped for work, but at present there is no prospect for future growth. The young people generally move away from the locality and the congregation consists principally of the older people and children. There is a mortgage on the sexton's house amounting to \$800.

This is one of several instances where it would be very much to the advantage of the parish and of the diocese if the vestry could be induced to give up their right to elect a rector and put the appointment of the minister in the hands of the Bishop, and it is to be hoped that some day this can be accomplished and the parish put on a better footing than it is at present. The communicants number 35, and the Sustentation Fund appropriates \$300 towards the rector's salary. There is an endowment fund of \$5,900.

ST. JOHN'S CHURCH, CONCORD

In 1682 John Hannum gave a tract of land on which to erect a church, and a log church was erected that year. The next church building was erected in 1727, and was a temporary structure, probably frame, and the brick end was added to it in 1733, partly through the proceeds of a lottery. The present church building was erected in 1883. It and St. Martin's, Marcus Hook, were united with St.



CALVARY CHURCH AND RECTORY, ROCKDALE

Paul's, Chester, under the charge of one clergyman until 1798. It is reported that the Rev. Evan Evans went frequently to Chester, Chichester, Concord, Montgomery and Radnor, each twenty miles from Philadelphia. In the year 1741 a man named Robert Pyle gave the church an endowment of \$20 a year for the use of a minister of the Church of England to preach three sermons a year in the parish of Concord, that is to say, on the Sunday nearest Christmas, Easter and Whitsunday. Descendants of Hannum and Pyle still attend the old church. Another gift to the parish was made by Queen Anne, who presented the people with two silver chalices and a silver salver, which are still in use in the communion services.

The parish was represented in the second Convention of the Diocese of Pennsylvania held September 14, 1786, and at subsequent conventions by either rector or laymen. It is supposed to be the fifth oldest parish of the churches in the State of Pennsylvania, and to have come into existence, about the same time as the Brandywine Baptist, and the Friends Meeting of West Chester, all of which played an important part in the Battle of the Brandywine. The cornerstone of the present edifice was laid fifty years ago by Bishop Alfred Lee of Delaware.

As regards the present condition of the church, there is a large and flourishing Sunday-school of about 80 pupils with five teachers, but the congregation is

smaller, owing to removals from the neighborhood and the death of many of the old members, and to other causes we need not mention.

There is an indebtedness of several hundred dollars against the parish, and as there are few that can afford to help care for the necessary repairs to the present buildings of the parish, it causes rather a heavy burden to fall on those who retain their interest in the old parish. Maintenance of the work at this point is made possible by an appropriation of \$400 from the Sustentation Fund. The parish reports 35 communicants. There is an endowment fund of \$5,000.

ST. MARTIN'S CHURCH, MARCUS HOOK

THE REV. R. M. DOHERTY, Rector

The parish was started in 1702 and the buildings connected with it are the rectory at Linwood and the church and sexton's house at Marcus Hook. Linwood being about one mile from Marcus Hook. There is not very much to be said about the present condition of this old church. It probably is in an unfortunate locality, though it is reported that the population around it is growing rapidly. There is a debt of several hundred dollars reported against the property, but the exact amount cannot be accurately stated. The parish reports 90 communicants, and the Sustentation Fund appropriates \$400 towards the salary of the rector.

CALVARY CHURCH, ROCKDALE

THE REV. P. J. BAGLEY, Rector

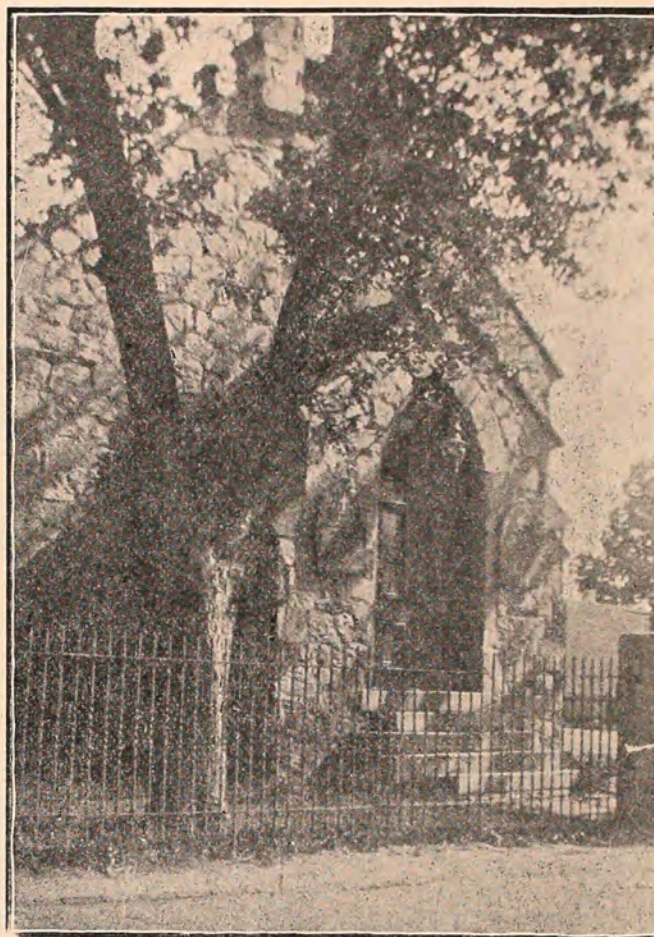
This is an interesting parish which began with the establishment of a Sunday-school in 1833, started by a few members of the church in an old building formerly used as a nail factory. In the summer of 1834 the Bishop of the Diocese licensed Mr. Kingston Goddard, a young student of theology, as a lay reader to conduct services. There is a church and rectory and also a sexton's house. There are about 150 communicants with an average of 75 at each service. The Sunday-school numbers about 120, with an average of 100. There is not much prospect of growth, as the village seems to be in a stationary condition, with nothing to increase building. The great need is a small parish house. The locality is well named "Rockdale," for a rocky dale it is, and the church is exceedingly well situated to be the religious and social center of this rather unique community, if well equipped. The Sunday-school of this parish has for a number of years made a remarkably good showing in the Lenten Offering. The Sustentation Fund contributes \$200 towards the rector's salary, and there is an endowment fund of over \$10,000.

**ST. STEPHEN'S CHURCH,
CLIFTON HEIGHTS**THE REV. E. H. BONSALE, JR.,
Priest-in-Charge

This parish was started in 1879 and has a church, parish house and rectory. It reports 125 communicants, but there are half as many more at least who will probably be reached in time and brought into the Church. The morning and evening congregations average 70. The population in the neighborhood is growing slowly. There is an indebtedness of \$1,000 on the rectory, which the parish hopes to pay off soon. The Sustentation Fund appropriated \$300 for this work, which has lately been combined with that at Morton, the priest-in-charge there being also in charge at Clifton Heights.

ST. LUKE'S CHURCH, CHESTERTHE REV. HENRY J. BEAGEN,
Rector

This church was admitted to the Convention in 1874, but the church was built in 1866. The corner-stone having



ST. LUKE'S CHURCH, CHESTER

been laid by Bishop Stevens, assisted by the rector of St. Paul's, Chester, and other clergymen. The present number of congregation is 110, but this hardly represents the number which have usually been connected with the parish, as there have been a very great number of removals from it, especially since the failure of Roach's Shipyard, where a great many of the male congregation were employed. Their houses have been largely filled with Italians, so that the church has never recovered from the loss of its former parishioners. There is consequently a great financial struggle to pay the expenses of the church, and there is very little hope of any growth under the present conditions. There is now an indebtedness of \$1,905 on the rectory, which was built quite recently, \$1,000 having been given from the extra missionary fund raised by Bishop Mackay-Smith, and the final \$500 is promised from the Advancement Society. There is no parish house connected with the church, but the rectory has provided a room called the "church parlor" which has given excellent service in the various activities of the church.

Within a very short distance there is a large Colored population, and it has been proposed to sell this church for a Colored mission, and move St. Luke's to a place where it would be of greater use. The Sustentation Fund appropriates \$300 towards the rector's salary.

**CHURCH OF THE ATONEMENT,
MORTON**THE REV. EDWARD H. BONSALE, JR.,
Priest-in-Charge

This parish was started in 1883, and there are the church and parish house and a rectory. There are 100 communicants reported and probably 40 more that ought to be attached to the church, but are not. The average congregation at both morning and evening service is 40.

The population is growing very slowly, but there are fair prospects of attracting the young people in the neighborhood.

There is an indebtedness of \$500 against the parish house, which, however, the parishioners hope to pay off during the coming year.



RECTORY, PARISH HOUSE AND CHURCH, ST. PAUL'S, GLEN LOCH

ST. PAUL'S CHURCH, GLEN LOCH

THE REV. JULES L. PREVOST, M.D.,
Rector

In church nomenclature this parish is known as St. Paul's, West Whiteland, as it existed many years before the railroad station known as Glen Loch, which is only a little distance away. The parish was started, at least the first vestry was elected, in 1828, and the corner-stone of the church was laid on May 1st of that year. It was admitted to the Convention of the Diocese the same year, and consecrated the following May by Bishop White. The rectory was built much later, and was recently repaired at the expense of the Diocesan Committee of the Woman's Auxiliary. The stone par-

ish house, which the rector likes to call and use as a "Community House" for the neighborhood, was finished about two years ago, and the three buildings form a conspicuous group to those traveling the much-used Lancaster Pike. The parish does not appear to have made a report for 1914, but in 1913 reported 89 communicants, and total receipts of \$1,386, and the Sustentation Fund contributed \$400 towards the salary of the rector of St. Paul's, who is also rector of St. Peter's, Great Valley. Besides caring for St. Paul's and St. Peter's, Dr. Prevost, assisted by some of his laity, also carries on missionary work throughout a wide region, there being three principal points, Morstein, Bacton and Whitford School House.

Morstein is on the south side of the Chester Valley, on the branch of the Pennsylvania Railroad that runs from Frazer to West Chester, a mile and three-quarters from St. Paul's. Nearly three years ago the rector of St. Paul's rented a small cottage at Morstein and organized a Sunday-school, a Christian Endeavor and a Sunday evening service. Lack of a suitable building naturally hampered the work, and it was determined to ask for a "Portable Chapel," and, through the generosity of a churchwoman of the diocese such a building has recently been erected, being one of the first two of these chapels used in the diocese. The building is 22 x 39, with two small rooms besides the main room, and cost, including freight and labor in erecting,



ST. PETER'S CHURCH AND PARISH HOUSE, GREAT VALLEY

but not including furniture or heating, \$800. It was opened for service last October. The average attendance is 25, and there are encouraging prospects for a larger regular attendance, especially as Morstein was an unchurched community before this work was started. Nine persons have been confirmed in the last two years. The chapel is the property of the Convocation of Chester.

At Bacton, two and one-half miles north of St. Paul's, on the old Conestoga Pike, and at the top of the North hill of Chester Valley, a union Sunday-school was started years ago by a churchwoman of St. Paul's. After her death it was continued as an

tion, at the request of Dr. Prevost, Archdeacon Phillips, with his co-worker, the Rev. Mr. Bright, have held services on the first Sundays of the month for the last six months, to a Colored congregation of forty. This is the first and only Colored rural congregation in the diocese.

ST. PETER'S, GREAT VALLEY

THE REV. JULES L. PREVOST, M.D.,
Rector

No article on the churches of the Convocation of Chester would be complete without detailed mention of this venerable parish. It is notable on several accounts.

claimed that it was a personal gift to him and not to the parish. There is now a pewter communion set and baptismal bowl which were purchased in 1770, and also an old Bible and prayer book combined bearing the date 1738, and which was given to the parish by the S. P. G. in 1745. The present minute book of the parish dates from 1744. Tradition points to minutes previous to 1744, but of these no trace can be found. The present stone building was erected in three parts, representing three centuries. The church proper was built in 1744; an addition to the original structure, and now used as a vestry room, was built in



GRAVEYARD, ST. PETER'S, GREAT VALLEY

independent organization, the people of the neighborhood finally erecting the present building at their own expense. Four years ago the rector of St. Paul's offered the people Sunday evening services, which offer was gladly accepted, and later he held cottage services on week-day nights. During the past two years twelve persons, mostly adults, have been confirmed. The average Sunday congregation is 60, and Dr. Prevost says that no work ever undertaken by him has given him so much pleasure, as the people are not only responsive, but deeply appreciative.

At Whitford School House, in the Chester Valley, three miles west of St. Paul's, a union Sunday-school was started some ten years ago by churchwomen and members of the Society of Friends. The rector of St. Paul's now gives them one Sunday evening service and two Wednesday evening services a month. In addi-

In the first place, its location, on the top of a high hill which is a spur of the North Valley Hills, commands a view up and down the Chester Valley, which is one of the finest to be found in eastern Pennsylvania. And secondly, it is one of the oldest churches in the diocese. A log church was built while the Rev. Robert Weyman had charge, about 1728, but there are indications that an older building had existed, which had probably been built between 1700 and 1704. Mr. Weyman was rector of St. David's, Radnor, and preached there, and at Conestoga, by which is probably meant St. John's, Pequea, and at Whitemarsh and at Perkiomen. The oldest gravestones bore dates of 1708 and 1709; the latter being still in existence a few years ago, but seems now to have disappeared. At one time there was in use a Queen Anne communion set, but this was removed by the family of one of the rectors, who

1852. A right angle addition to these two was added in 1901, and serves as a parish house.

St. Peter's may truly be called a "Mother of Churches." When it was the only church in a large region, people came to it from points a long way off, but after a while its members in these distant localities got together and built churches in their own neighborhoods and ceased coming to St. Peter's. This happened especially when St. Mary's, Warwick, and St. Andrew's, West Vincent, were organized, and to a lesser extent in the cases of St. Paul's, West Whiteland, St. Peter's, Phoenixville, and Trinity, West Chester. Indeed, nearly every church in Chester County has drawn some nourishment from this venerable parish which has given of its membership until it is left impoverished for want of a sufficient number of people to fill its courts.

Another reason for calling attention to

this parish arises from the fact that like some others in the diocese it formerly had a form of charter which greatly hindered efficient work or proper organization. For four years prior to 1899 the church, like St. Andrew's, West Vincent, had been closed. In that year the late Rev. Edgar Cope, who had been summering in Phoenixville, became interested in the parish and set to work to have it reopened. Through his characteristic energy and perseverance, aided by the tact and patience of the late Rowland Evans, Esq., the effort was successful, and services have been maintained ever since, the parish having been for some time combined with that of St. Paul's, West Whiteland, and benefiting by the appropriation of \$400 made by the Sustentation Fund for the rector of St. Paul's and St. Peter's. The charter has been amended, and the endowment fund, amounting to nearly \$10,000, has been placed in trust with the Chester County Trust Company under a carefully drawn deed of trust prepared by Mr. Evans. It is difficult to keep up the work on account of removals, and the rector now has in mind the possibility of work among the large number of Italians now working in the Cedar Hollow lime quarries immediately adjoining St. Peter's.

IN MEMORIAM

The Rev. S. P. Kelley

Samuel Philip Kelley, M.A., a retired clergyman of the diocese, passed quietly to rest at his late residence in Philadelphia, on Saturday morning, February 13th, after a brief illness, in the seventy-sixth year of his age. Funeral services were conducted on the following Tuesday from St. Andrew's Church, West Philadelphia and the burial was in Woodlands Cemetery.

The deceased had been for years one of the active and efficient missionaries of the diocese. A student at Kenyon at the outbreak of the Civil War, young Kelley enlisted, as did so many others, and saw active duty at the front. For the rest of his life he was most ardent in his attachment to the G. A. R. and kindred associations. He resumed his studies at Princeton, receiving his B.A. in 1865 and M.A. in 1868. He graduated from the Philadelphia Divinity School in 1867, and was ordained to the diaconate by Bishop Stevens and to the priesthood by Bishop Clarke. After three years spent in Rhode Island, he went to the far West and from

1870 to 1883 did valiant missionary work in Nevada and Arizona (five years of this period acting also as Superintendent of Public Instruction in this new territory. To intimate friends he used to narrate his experiences there which rivaled the classics of Mark Twain, of whom, by the way, he was a cotemporary and fellow worker in the early days of Nevada). Returning East, he served as General Missionary of the Diocese of Pittsburgh (1884-87) and of Central Pennsylvania (1887-91). For twelve years he was the missionary of St. Barnabas', Haddington, in a new and growing district, which under him developed rapidly and in its present location at Sixty-fourth Street and Haverford Avenue (as the Bishop Whittaker Memorial) is a token of his foresight and zeal. Since his return from abroad, about three years ago, Mr. Kelley has been assisting in St. James', Hestonville, where he began his ministry nearly a half century ago. A widow and a married daughter survive him.

Rowland Evans

The vestry of the Church of The Redeemer, Lower Merion, after an interval of two weeks, is again called to record the death of another associate.

On Friday evening, January 15th, died Rowland Evans, vestryman continuously since 1870.

As a teacher in the Sunday-school, a member of the Committees on Finance, Music and Parochial Work, he gave honest thought and consideration to all subjects brought before him.

While a man of decided views, he always listened with care and attention to those with whom he did not agree, receiving their objections to his opinions with rare kindness and courtesy.

Not only was he active in his own parish, but also in the work of the whole Church.

He was a delegate to the Diocesan Convention from the year 1874 to the day of his death, and was always listened to with attention and respect. He also represented the diocese in the General Convention from 1901 to 1910, inclusive. His interest in missions was well known, his advice being frequently asked on matters connected with this work.

In the passing of God's servant, Rowland Evans, the vestry and parish have lost the visible presence of one, who, pure in life, judicious in counsel, faithful in service, generous as contributor of self

and means to the Church's work, was therefore a most helpful fellow laborer in the cause of Christ.

Having the assurance of the Gospel of our Risen Christ to comfort us, we bid all those who knew and loved him, to be comforted with the same comfort wherewith we are comforted.

"For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus, will God bring with Him."

GEORGE L. MORRIS,
*Secretary of the Vestry,
Church of the Redeemer.*

St. George Henry Cooke

Entered into life at Fort Bayard, New Mexico, in the morning of January 12, 1915, St. George Henry Cooke, communicant of the Church and member of Christ Church, Ridley Park.

"May he rest in peace, and may light perpetual shine upon him!"

Some such record puts a period to the earthly record of us all sooner or later. And such a prayer surely follows all of us from some, perhaps many, hearts, as we find our way into the light of Paradise. For the last two and a half years Mr. Cooke, with the help of his devoted wife, and both of their families, had made a heroic struggle to win the fight against the inroads of disease. All that medical skill and nursing could do was done, both at home and in the Adirondack Mountains. And finally Mr. Cooke decided to make one more effort in what is supposed to be one of the best climates in the country for tuberculosis. He went early in November to Fort Bayard, New Mexico, but the disease had gotten too strong a hold to be broken, even by such care and attention as he received there. His last letter to me contained a glowing and appreciative account of the kindness and attention which surrounded him and even anticipated his needs. In the quiet and peace of painless sleep he saluted his body's victor and greeted his soul's Redeemer.

Mr. Cooke was in the years of his health, an active member of the parish and served as a vestryman until failing health impelled him to ask to be relieved of duties which he could no longer fulfil to his own satisfaction. His retirement from the active work of the parish meant for us the loss of an interested, fair and helpful worker. Sentiment rightly plays

a large part in all our lives, and perhaps one of the striking ways in which Mr. Cooke will be missed will be on Good Friday, when another hand tolls the bell at the close of the Three Hour Service. This task he had performed for many years, and was so jealous of the privilege, that he insisted upon doing it last year in spite of the fact that he was not physically fit to undergo the exertion. It was fitting that at the time of his funeral the church bell should toll the number of his years.

The sympathy of the whole parish goes out unstintedly to Mrs. Cooke and their three children, and to his father, Dr. Cooke, and his sister, Mrs. Spratling.

G. P.

THE CHURCHMEN'S CONFERENCE

On the afternoon and evening of Lincoln's Birthday a most inspiring Churchmen's Conference was held at Holy Apostles' Church. There was a large attendance in the afternoon, about 250 sat down to supper together, and probably 300 were present in the evening.

The general theme was "The Mission of the Church," and the Bishop of the Diocese presided and was the first speaker. His subject was "The Meaning of Membership." He said that membership in the Church involved self-surrender, subordination of ourselves for the good of the whole body and self-sacrifice. When we approach any self-sacrifices the way at first seems dark, but when we accept the sacrifice, it is all joy. And it is only when we do accept the sacrifice that we gain freedom. Membership also means life. Limitation, fulfilment and vitality are all involved in membership in the Church.

A brief discussion followed the Bishop's address, and Franklin Spencer Edmonds then spoke on "Teaching His Laws." He emphasized the importance of *teaching* either at home or in the Sunday-school. We must *know* His laws in order to teach them. When we know them, we must teach them as if we *believed* in them, and we must teach them as if we really *cared* for the one being taught. The principle must square with the practice. Mr. Edmonds also emphasized the importance of reviving and maintaining the old custom of family worship and referred to the practice of Lord Roberts, who, no matter where he was, at home or in the camp, always called those who were near him together and held family worship twice every day.

After another short discussion on this topic a remarkable address was delivered by Mr. H. D. W. English, a former president of the Brotherhood of St. Andrew and well known as one interested in all kinds of social and political reform. His subject was "Regenerating Society." He said that he thought the great questions of civic and social life were not being touched and answered by the Church as they should be nor as Christ would have handled them. The Church seems to hold aloof and hesitate when it should handle them boldly. He said the Church "must not live a hermit's life;" it must get in touch with all men and especially the working man. But while the Church seems apathetic it is also true that the membership of the church universal in this country has increased 30,000,000 during the last thirty years, whereas the membership of the American Federation of Labor has only increased 2,000,000 during the same period.

Pennsylvania, to its shame, leads the list in the number of young children engaged in earning their living. There are 80,000 of them in this state. Mr. English told of the great fight recently waged in Pittsburgh against social and civic evils, and his address made a deep impression on all who were present.

After supper the evening meeting was held, the general topic being "Proclaiming the Gospel." Hubert Carleton, the well-known secretary of the Brotherhood of St. Andrew, spoke on the sub-head "By Personal Service," and George Sherwood Eddy, the Y. M. C. A. secretary for Asia, on the heading "At Home and Abroad."

Mr. Carleton said he would mention the simplest and most fundamental things which every man and boy who called himself a Christian should be doing. Do we believe in the Church, in Baptism, in Confirmation and in Holy Communion? If so, what are we doing about it? Are we really trying to bring other men to the Church, to Baptism, to Confirmation and Holy Communion? If not, we are not worthy of the name of Christian. Many of us in the Church are far "off the track" and must get back and do the simple and fundamental things done by the early Apostles, and then only will the bounds of the kingdom be extended as they were in those early days.

There is no man better fitted to speak on foreign missions than Mr. Eddy. He has a statesmen-like vision of the possi-

bilities in China, Japan, Korea and India. He has just returned from China, in which country he spent fifteen years, and he told in a most convincing manner of the progress of the Kingdom of Christ in China. In a recent campaign which he and some others made in order to spread the Gospel, heathen temples were thrown open for their use and everywhere people crowded to hear the "glad tidings" and to accept Christianity. In the larger cities at meetings where admission was by card only, for university students and officials, the average attendance every night was 2,000 *inside* and 2,000 more *outside* waiting for admission. One service was held for those inside, then the building was emptied and those outside admitted. Towards the close of the campaign the average attendance was 4,000 inside and 4,000 more outside. In the last year Buddhism has increased 11 per cent, Mohammedanism 6 per cent and Christianity 50 per cent. There are now 24,000 missionaries in China and 650 medical missionaries. It was once said that there was no hope of converting a Brahmin, but recently in various sections *morning* prayer services have been held with a daily average attendance of 300 Brahmin *men* and daily *evening* prayer with the same average attendance of Brahmin *women*.

The Kingdom is surely coming in China, Japan and India. Mr. Eddy has no fear about that, but he does fear that America may not rise to the wonderful opportunities which are now being offered to spread the Gospel throughout the world.

It is intended to make the Churchmen's Conference an annual affair, and we all feel that this first one has been successful in the best sense of the word.

P. H. G.

BROTHERHOOD OF ST. ANDREW

The next National Convention of the Brotherhood of St. Andrew will be held at Los Angeles, Cal., August 25th to 29th. In view of the two expositions in California this year, great numbers of Brotherhood men are planning to attend the convention in connection with this exceptional opportunity. The last number of the *Cross* took up the question of a special train to the convention from the East, and if any of our Philadelphia men would like to join such a party, the local secretary will be glad to confer with them.

CHURCH PERIODICAL CLUB

It is realized too seldom the hunger there is for reading matter in far-off places. Many letters come in to the diocesan correspondent in which this expression occurs. Then too it is realized too seldom the "open sesame" it affords to the missionary when he can supply that craving. The following letter is a telling example of that fact. And it is trusted that it may prove an incentive to the reader of this article to provide more of this kind of food. Dozens of letters are lying on the desk at this moment containing appeals for specific magazines. Shall they be supplied?

"TANANA VALLEY MISSION,
"CHENA, ALASKA,
"December 17, 1914.

"MY DEAR MR. ———:

"I wish to acknowledge receipt of a package of *Saturday Evening Post*, sent by you, and to thank you for your kindness in sending them. Reading matter is a necessity in this country, where the men are often isolated for months at a time, and, as one of them said here yesterday, 'When the wind is howling around the cabin and I can't work outside or hunt, and have nothing to do but poke wood into the stove, these magazines come in mighty handy.'

"I am sure they do, for the men out in the hills, who come in only once or twice a year, live a very lonely life at best, and it is this loneliness which causes much of the insanity with which old Alaskans are sometimes afflicted.

"The *Post* is especially appreciated, as the stories are good and there is some general information contained on the editorial page. I receive a great many magazines here at Chena, but have use for all that come, and the territory they cover would astonish one not familiar with Alaskan conditions. About two years ago I was up on the Tatlaneka near the canyon, and found an old tumble-down cabin in which I stopped all night. There was a trapper there who lived a few miles further on, and in the morning I went on to his cabin. In the cabin was one magazine dated 1885, and he said he had read it at least a dozen times, advertisements and all! I was fortunate enough to find a prospector going into that section after I returned home, and sent him a bundle of fresh magazines, and when I met him on the trail this winter, his gratitude was almost pathetic.

Most of the men along the Tanana River depend on me for magazines, and when I go down in my canoe in summer, I leave here with a large load, distributing it as I go along, so that by the time I reach Toloana or Hot Springs they are all gone.

"I hope that I may have the pleasure of hearing from you whenever convenient, and wish to again thank you for your kindness in sending in these magazines."

MID-WINTER BANQUET OF THE
ALUMNI ASSOCIATION OF THE
PHILADELPHIA DIVINITY
SCHOOL

The mid-winter banquet of the Alumni Association of the Philadelphia Divinity School was held in the Club Rooms of the Church House on the evening of January 19th. From every point of view it was most successful and the energetic committee who arranged for it are to be congratulated upon the happy outcome of their labors. There were eighty-three members and guests in attendance. Bishop Rhinelander, Bishop Garland, Bishop Hulse, the dean and faculty, and a large number of the members of the joint boards were present. A pleasant feature was the unusual number of those from a distance who were seated at the tables. The president of the Association, the Rev. Royden Keith Yerkes, D.D., presided. Bishop Talbot said grace, after which full justice was done to the bountiful and well-served repast. (We have a correspondent who objects to the mention of "coffee and cigars" in connection with gatherings such as this in a diocesan church paper. But if our report is to be truthful we must go on—but how shall we phrase it? Possibly the somewhat veiled language of the late Bishop Potter will do.) When the majority of those present proceeded "to burn incense to Baal," the president arose and prefaced the set speeches with a graceful welcome and called for the transaction of the necessary business, which we will not go into here, as it will appear in full later in *The Bulletin* of the School (incidentally we might add, probably, too, more correctly than we could report it from memory). The speakers of the evening were Bishop Talbot, the Bishop Suffragan (with his always interesting and concise summary of what the Joint Boards had done earlier in the day), Mr. Long, the president of the Senior Class, the Dean, Bishop Hulse

(who was in fine fettle and made a splendid impression) and Mr. Francis A. Lewis, whose memories of the Philadelphia clergy of his boyhood and early manhood were most delightful.

An announcement made during the evening that plans were being made for an elaborate celebration in June of the completion by the Alumni Association of its first fifty years of existence was enthusiastically received, and a Committee of the Alumni was authorized to act with others in making suitable arrangements for this important event.

All in all, it was an evening long to be remembered by every one so fortunate as to be present.

B. S. S.

DEDICATION OF THE GALILEE
MISSION HOME

Saturday afternoon, January 30th, the Bishop Suffragan, in the presence of a number of the clergy, mission workers, interested supporters and not a few of the frequenters of the Mission, officially dedicated the new building of the Galilee Mission at 1016 Callowhill Street.

The building will be used in addition to the old quarters at 823 Vine Street, and will afford a permanent home for "redeemed" men. The dedication came as the climax to eighteen years of mission work in the slums by the officials of the Galilee Mission.

The building is a three-story structure and contains ample room for boarders. Each room is well furnished by some parish or society. The following churches have furnished bedrooms: Church of the Saviour, St. Jude and the Nativity, St. Clement's, St. Michael's Chapel and Old Swedes' Church.

Prior to the dedicatory exercises, revival hymns were sung. Bishop Garland read the service and dedicated the new building "to the work of the Master."

The Rev. L. N. Caley, rector of the Church of St. Jude and the Nativity, made the address. He lauded the Rev. J. J. D. Hall, superintendent of the Galilee Mission, and George W. Wilkins, assistant superintendent, for their untiring labor among the human derelicts. Mr. Caley especially praised Mr. Wilkins because the latter superintended the work of fixing up the new home.

Mrs. Sam Hadley, widow of the famous mission worker in New York, will be the "mother" of the house. She will be

the only woman in this city who has absolute charge of a home for desolate men. In the last twenty-five years she has aided thousands of men by her work.

In the evening, anniversary services were held in the chapel of the mission on Vine Street, and addresses were delivered by Bishop Rhinelander, the Rev. Charles C. Pierce and Edward H. Bonsall. Music was furnished by members of the choir of the Church of St. Jude and the Nativity.

Sunday evening the anniversary service was held in the Church of the Saviour, West Philadelphia. Special exercises and addresses by prominent clergymen and laymen were held at the Mission (Eighth and Vine Streets) every night the following week.

THE CHURCH TRAINING AND DEACONESS HOUSE

Bishop Rhinelander gave to the deaconesses, graduates, and students, in the chapel, the second "Quiet Hour" of this year on the afternoon of Monday, January 18th. His interesting and helpful address emphasized the significance and value of little things; and the importance of receiving correction with meekness and gratitude.

The midwinter number of the *News Letter* was issued in February, covering the first half of the school year. It contains interesting items and reports of work from our graduates who have gone into all the world exemplifying and teaching the things which Christ commanded. Annual subscriptions to this occasional paper (fifty cents) would help to maintain it and may be sent to Miss Mabel I. Barney, 2210 Sansom Street, Philadelphia.

THE GIRLS' FRIENDLY SOCIETY

There are special departments of work in the Society, with their chairmen:

Commended Members—Miss M. Evelyn Stout, 1926 North Twenty-first Street, Philadelphia.

Missions—Miss Maria E. Blakiston, 229 South Forty-second Street, Philadelphia.

Holiday House—Miss Emma F. Neilson, 325 South Twelfth Street, Philadelphia.

Literature—Miss Julia MacAlister, 2205 Walnut Street, Philadelphia.

Social Service—Miss Margaret C.

Maule, 21 South Twenty-first Street, Philadelphia.

Candidates—Miss Anna H. Denniston, School Lane, Germantown, Philadelphia.

The Rev. George C. Foley, D.D., gave a talk on social service to the associates on January 27th. His explanation was most clear and concise, and he made several helpful suggestions.

The diocesan missionary service for members and associates was held Sunday evening, February 7th, at the Holy Comforter Memorial Church, Nineteenth and Wharton Streets. This service, now an annual one, is especially intended to give to the branches knowledge of the needs of some of the missions for which they are asked to work during Lent. The Rev. A. B. Hunter spoke for the colored work in St. Augustine's School and St. Agnes' Hospital at Raleigh, N. C. The Rev. J. W. Walker gave an account of St. Mary's School, Rosebud Reserve, South Dakota, where he was lately missionary. Mr. Matthew K. Sniffen, secretary of the Indian Rights' Association, gave an account of the work among the Indians in general, declaring the Indians are not decreasing in numbers, as is so often stated.

The service used was the leaflet for a service of thanksgiving, and was especially liked.

A Quiet Day for associates of the society and other women will be held on Tuesday, March 16th, in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, conducted by the Rev. McVeigh Harrison, O.H.C.

Holy Communion.....	8.00 A. M.
Breakfast.....	8.45 A. M.
Matins.....	9.15 A. M.
Address.....	10.00 A. M.
Intercession and Instruction..	12.00 M.
Lunch.....	1.00 P. M.
Address.....	2.30 P. M.
Address.....	4.00 P. M.
Evensong.....	5.00 P. M.

Those desiring breakfast or lunch are requested to send their names to Miss E. F. Neilson, 325 South Twelfth Street, before Saturday, March 13th.

READING CIRCLES FOR CLERGY

The "Reading Circles for Clergy" held a conference in the Assembly Room of the Church House on January 25th, having for their subject "The Resurrection and Modern Thought." The Rev. R. Bakewell Green opened the discussion, which

was very interesting and instructive. The next conference will be on Monday, April 26th, at 2.30 P. M., on "The Resurrection Body." The Rev. Croswell McBee will open the discussion.

MEMORIAL WINDOW

In the autumn of 1891 a memorial window to the Rt. Rev. William Bacon Stevens, D.D., was placed in the new parish house of St. Andrew's Church, Eighth Street above Spruce. The window represented "Christ as the Good Shepherd," by Plackhorst, and was made by J. & R. Lamb of New York, the cost being five hundred dollars, paid February, 1892.

Bishop Stevens was for many years rector of St. Andrew's, and the window was given by those who loved him.

A few years ago the parish house was changed into the rectory, and it was necessary to remove this window. It was found that the cost of placing it in the Sunday-school room of St. Andrew's was too great, and last spring, 1914, it was given to St. Barnabas, Bishop Whitaker's memorial church, by the rector, wardens and vestrymen. The best place for the window was in the Sunday-school, where four hundred children are taught.

The cost of placing the window was one hundred and fifty-dollars. Half of this sum has been contributed.

Among the many who loved Bishop Stevens and Bishop Whitaker, will not some send a contribution to finish this work to

MARY E. B. PEROT,
917 Clinton Street,
Philadelphia.

(Mrs. Effingham Perot)

February 11, 1915.

THE PROVINCIAL BOARD OF RELIGIOUS EDUCATION

At the Meeting of the Provincial Board of Religious Education, held at the Church House on January 19th, reports of great interest were read from the Committees on Teacher Training, Finance, Summer Schools, Publicity, Organization, Religious Nurture in the Home and Church Institutions.

Summer Schools have been arranged for the coming summer in Bedford City and Hampton, Va.; Washington, D. C.; South Bethlehem and Sewickley, Pa.

The Committee on Organization

reported a system of standardizing our Sunday-schools in three groups, according to the number of scholars. A set of standards was suggested for each class by itself in regard to number of months open, attendance, grading, summer sessions, etc.

A Questionnaire was also proposed to determine exactly what the condition of Sunday-schools is at the present time.

It was also resolved: That the week beginning the third Sunday of October, and including the following Sunday, be designated as *Educational Week*, and the Committee on Organization report a program for that week at the Washington meeting in April.

It was also resolved: That the entire offering of Sunday-schools during the entire four Sundays of Advent be asked for the work of religious education.

CONVOCATION OF NORRISTOWN

The Convocation of Norristown held its winter meeting on February 4th at the Church of Our Saviour, Jenkintown. The attendance was only fair, sickness and other valid excuses detaining some of those who are most regular in their attendance. Dean Burk was among these and the Convocation at the business session authorized the secretary to send the sympathy and greeting of the members to him. At the opening service the Rev. J. Thompson Cole preached a most able and singularly practical sermon from the text (I Kings, xx:40): "And as thy servant was busy here and there, he was gone." Little beyond routine business was accomplished, much of the time being consumed with the discussion of the Apportionment and the admirable report made thereon by a special committee. It was finally decided to abandon the voluntary system of pledges after this year, and adopt the taxing of each parish and mission on the percentage used by the Diocesan Committee in its apportionment for General Missions. Delightful entertainment was furnished by the ladies of the parish in a bountiful luncheon. Rev. F. H. Argo presided in the absence of the dean. Bishop Garland brought most encouraging news of money given for the completion of the Memorial Chapel at Valley Forge; also of the growth of Trinity Mission, Gulph Mills, where it is hoped by March to place a resident clergyman, an appropriation (until June) being available for that purpose.

During the sessions the men present had the opportunity of inspecting the admirable quarters the local parish have fitted up as club rooms (in what until recently was a barn to the south of the church) for its growing work among boys.

The Convocation will meet early in June at St. James', Perkiomen. A well attended meeting of the Woman's Aid was in session conjointly with the Convocation.

DAUGHTERS OF THE KING

The Sixty-third Local Assembly of the Daughters of the King of the Diocese of Pennsylvania was held in Grace Church, West Philadelphia, on Tuesday, February 9th.

The Rev. H. R. Harris, rector of Grace Church, welcomed over one hundred Daughters at the afternoon session. Dr. Harris spoke of the valuable work done by Grace Chapter and of the splendid rules of the entire Order.

Mrs. Berger, the acting president, presided.

We were delighted to have Mrs. C. H. Arndt, our former president, speak to us.

Mrs. H. A. Pilsbry, Educational Secretary of the Woman's Auxiliary of the Diocese, addressed the meeting. Mrs. Pilsbry's subject was "The Value of Mission Study." "Missions" means an absorbing growth of brotherhood. The D. of K. stand for fellowship and should be missionary. The lack of extension of the Kingdom of God is not on account of money, but indifference. If we only knew more of the conditions we would desire to do more. A mission study class is a small group of people meeting together to consider the extension of the Kingdom. The subject for study this year is "Social Service." The watchword of the classes is "Love" and the purpose is "To increase our capacity to love and to express our love toward God and our neighbors."

The Rt. Rev. Thomas J. Garland, Suffragan Bishop of the Diocese, preached at the evening service. Bishop Garland spoke of the great sin of indifference. He urged all the members to be true to the rules of the Order. These rules are the primary principles of every Christian life. He especially urged the Daughters to support their ministers, discourage the spirit of criticism and co-operate with the clergy in all matters. We are all children of God and expect to go to the Father's Home. He expects us to bring others to His

Home. We should treasure this personal consecration to the Master's work.

It was announced that two meetings for the women of the diocese will be held in St. Matthew's Church, Eighteenth Street and Girard Avenue, Philadelphia:

February 25. "The Secret of Winning Souls." The Rev. J. H. Earp of St. Paul's Church.

March 25. "Bible Lessons for Women." Miss Lydia West.

FREE AND OPEN CHURCH ASSOCIATION

The thirty-ninth annual service of the Free and Open Church Association was held on Sunday evening, January 24th, in Grace Church, Mount Airy. The office was said by the Rev. T. S. Cline and the Rev. John A. Goodfellow. The sermon was preached by the Rev. Elliot White, rector of St. Mark's Church, which is a pew-renting church. Mr. White took his text from Ephesians, ii:8. In part the preacher said: "The apostles stood for or emphasized certain graces or characteristics. That for which St. Paul contended was the freedom of the grace of God to all people and the catholicity of the Church. These two points were developed to show the inconsistency of the pew-rent system, which by prescriptive right of the owners prevents access to the seats in our churches by all people alike." The preacher said that when the Christians, after the Roman persecution, came out of the catacombs, or left their secluded upper rooms for worship, they built churches, but the only seats in them were occupied by "penitents." Seatless churches continued, as is still the case in the Russian Church, till the time of the English Reformation, when certain honors were intended to be conferred upon some of the nobility by giving them seats, and thus gradually the custom of renting pews was adopted. Beside the freedom of all seats in God's house, the preacher emphasized that for which the association stands, *i.e.*, an every day open church for prayer and meditation.

Over 400 churches are now kept open daily and eighty-one out of every hundred of our churches are free-seated.

On the Thursdays in Lent Bishop Rhinelander is giving a series of informal conferences for laymen in the Assembly Room of the Church House at 4.30 P. M. The general subject is "The Christian in the performance of his regular duties."

The Society for Sacred Study has at least one "live circle," that in Chester Convocation. Anent the February meeting (the Circle meets monthly), the secretary writes, "Sacred study does well in Chester Convocation. We always discuss a turkey or some other superior dish as well as the book. The meeting lasts from 10.30 A. M. to 4 P. M. Our book is at present Canon Sparrow Simpson's 'Resurrection and Modern Thought.' Those present were Messrs. Taitt (at whose house we always meet), Ball, Beagen, Dougherty, Green, Ricksecker, Dean Bryan and Towle. I wish all the Circles were as 'live' as ours."

ST. ALBAN'S CHURCH, OLNEY

A notable improvement has been started at St. Alban's Church, Olney, where the old building is being torn down and a new one erected as a memorial to the late Mr. George L. Knowles (a great benefactor of the parish) by the members of his family.

The new church will double the seating capacity and will provide for the future growth of the parish. In style the new building will follow the general lines of French Gothic architecture, designed to give the impression of great dignity and devotion. The pier-arcade will consist of seven bays, with arches seventeen feet in height, with clerestory windows above, the interior of the church being Bedford limestone. The chancel will terminate in an apse, with lofty windows and high paneled arches, and where the chancel meets the nave on the outside, will be a high, slender Flèche. The aisles are ten feet wide and nineteen feet high. The nave is sixty feet long, the choir thirty feet and the height forty-six feet. At the end of the aisle on the epistle side, will be a small lady chapel, built in the tower. The present rood screen and reredos are being further beautified and elaborated by Mr. John Barber.

Mr. George T. Pearson is the architect, his work being too well known to need commendation. The contract was not given out to general bidding but Messrs. Sinclair and Driscoll were chosen as competent and reliable parties to carry out the work.

The rector, the Rev. Archibald Campbell Knowles, has ministered at St. Alban's for almost seventeen years, declining many "calls" in order to build up the work of the Church in this section.

When completed, St. Alban's will not only be the most beautiful building in Olney, but also, although small, one of the most attractive churches in the suburbs of Philadelphia.

OUR WORK AMONG THE "SILENT PEOPLE"

The annual dinner of the Men's Club of All Souls' Church for the Deaf, Sixteenth Street above Allegheny Avenue, was held on Tuesday evening, February 9th. Covers were laid for sixty persons. Addresses were made by the invited guests, the Rev. Messrs. J. O. McIlhenny and B. S. Sanderson. Dr. A. L. E. Crouter, superintendent of the Mt. Airy Institution for the Deaf, also made an address. The toastmaster was Mr. William H. Lipsett, the president of the club, and one of the lay-readers of the Church.

In the December issue of THE CHURCH NEWS appeared this notice, with a commendatory letter from Bishop Garland:

"AN ILLUSTRATED LECTURE

"The Rev. C. O. Dantzer, of All Souls' Church for the Deaf, has prepared an illustrated lecture on 'The Church's Mission to the Children of Silence.' There are fifty-three slides in the set. Most of the views have to do with our local work in Philadelphia, but a good part of the lecture deals with the work all over the country. A typewritten lecture accompanies the lantern slides, so that the lecture can readily be given by any one. Mr. Dantzer will gladly loan the slides and the lecture reading to any parish or society. If desired he will also send two or three of the ladies of his silent choir to give illustrations in sign renditions of the hymns."

But up to the present time not one request has been made for the use of the slides or the typewritten lecture. Does this mean our more fortunate hearing brethren have no interest in work among the children of silence? The Rev. Mr. Dantzer has asked direct permission of some of the rectors to be allowed to present the claims of the work, but only two parishes, St. Luke's, Kensington, and the Church of the Resurrection, and the Diocesan Branch of the Woman's Auxiliary, have accepted his offer. Of the others not one has given him any encouragement. One rector frankly said, "Such a lecture is not suited to our church!" Others have smiled pleasantly and made no move. And yet it is appalling sometimes to see how ignorant some of our learned clergy are about our work. One never even heard about our work at All Souls' Church! Another asked in all innocence, "Do your people use prayer books with raised letters?"

Since so very few of our hearing brethren have taken the trouble to visit us, might we not at least ask the privilege of visualizing the work to them?

C. O. D.

ST. JAMES', PERKIOMEN

On Sexagesima Sunday the old historic Church of St. James, Perkiomen, was reopened for divine service after having been closed for several months. The whole interior has been painted in soft colors, appropriate to the Colonial building and restful to the eye. A new organ, carpets, heating plant and choir vestments are among the satisfactory improvements. A large and enthusiastic congregation was present. The sermon was preached by the Rev. Dr. Foley. The rector, the Rev. Henri M. G. Huff, was assisted in the administration of the Holy Communion by the Rev. A. J. Arnold. The ancient communion vessels, provided by Queen Anne's bounty, had been recovered by Mr. Huff and were used for the first time in years. (They are of great interest, being examples of a practically extinct art, silver hammered on copper.)

The physical renovations seem to be a symbol of the renewal of the spirit of the parish and we look to minister and people to show what a center of wholesome influence a country parish may become.

NOTICE

A "Hand-book of the Colored Work of the Dioceses of the South," arranged with List of Questions, suitable for class work, compiled by Mrs. Thomas Roberts, has just been published. Price 10 cents. The co-operation of readers of THE CHURCH NEWS is requested to make this book known.

The centennial of peace between England and our own country was observed on Quinquagesima Sunday in many of our churches with the form authorized by the Presiding Bishop. On the afternoon of that day a very largely attended service was held in Holy Trinity Church under the auspices of the Inter-Church Federation of Philadelphia. The occasion was graced by the presence of the Governor of the Commonwealth, who made the principal address. Others who spoke were the Rev. Dr. William H. Roberts and the Rev. Dr. Edwin H. Delk. Dr. Tomkins conducted the liturgical service which had been authorized.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Terms

Single Numbers.....15 cents
Annual Subscription (by mail).....\$1.00
Twenty-five or more copies to one address....Each, 50c. a year

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Episcopal Appointments for March and April

Wednesday, March 3

Evg. PHILADELPHIA—Prince of Peace Chapel...The Bishop

Friday, March 5

Evg. PHILADELPHIA—St. Paul's Church, Aramingo,
The Bishop Suffragan

Sunday, March 7—Third Sunday in Lent

A. M. CHESTER—St. Paul's Church.....The Bishop
Evg. PHILADELPHIA—Church of the Resurrection...The Bishop
A. M. PHILADELPHIA—St. Stephen's Church,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Andrew's Church,
The Bishop Suffragan

Friday, March 12

Evg. HIGHLAND PARK—Mission of the Holy Sacrament,
The Bishop Suffragan

Sunday, March 14—Fourth Sunday in Lent

PHILADELPHIA—Calvary Church, West Philadelphia,
(Visitation) The Bishop
A. M. BRYN MAWR—Church of the Redeemer,
The Bishop Suffragan
Evg. PHILADELPHIA—Church of the Holy Comforter, West
Philadelphia.....The Bishop Suffragan

Thursday, March 18

Evg. WEST CHESTER—Holy Trinity Church,
The Bishop Suffragan

Friday, March 19

Evg. DOYLESTOWN—St. Paul's Church.....The Bishop
P. M. PHILADELPHIA—Chapel of the Merciful Saviour,
The Bishop Suffragan

Sunday, March 21—Fifth Sunday in Lent

A. M. PHILADELPHIA—St. Barnabas' Church, Haddington,
The Bishop
P. M. PHILADELPHIA—All Souls' Church.....The Bishop
Evg. PHILADELPHIA—Church of St. Jude and the Nativity,
The Bishop
A. M. PHILADELPHIA—St. Mary's Church, West Philadelphia,
The Bishop Suffragan
P. M. PHILADELPHIA—Church of St. Luke and the Epiphany,
The Bishop Suffragan

Wednesday, March 24

Evg. PHILADELPHIA—Church of the Atonement....The Bishop
Evg. PHILADELPHIA—Epiphany Mission, Sherwood,
The Bishop Suffragan

Thursday, March 25—The Annunciation

Evg. PHILADELPHIA—Church of the Annunciation,
The Bishop Suffragan
P. M. PHILADELPHIA—Church of the Holy Innocents, Tacony,
The Bishop

Friday, March 26

Evg. PHILADELPHIA—St. Paul's Church, Chestnut Hill,
The Bishop

Sunday, March 28—Sunday next before Easter

A. M. NORWOOD—St. Stephen's Church.....The Bishop
P. M. PHILADELPHIA—Christ Church Chapel.....The Bishop
Evg. LANSDOWNE—Church of St. John the Evangelist,
The Bishop

A. M. PHILADELPHIA—St. Peter's Church,
The Bishop Suffragan

Evg. PHILADELPHIA—St. James' Church, Kingsessing,
The Bishop Suffragan

Monday, March 29—Monday before Easter

Evg. PHILADELPHIA—Epiphany Chapel.....The Bishop

Tuesday, March 30—Tuesday before Easter

Evg. PHILADELPHIA—St. Paul's Church, Overbrook, The Bishop
Evg. PHILADELPHIA—Chapel of St. Simon the Cyrenian,
The Bishop Suffragan

Wednesday, March 31—Wednesday before Easter

Evg. PHILADELPHIA—Grace Church.....The Bishop
Evg. PHILADELPHIA—Holy Trinity Church,
The Bishop Suffragan

Thursday, April 1—Thursday before Easter

Evg. PHILADELPHIA—Christ Church, Germantown, The Bishop

Saturday, April 3—Easter Even.

P. M. PHILADELPHIA—St. Mark's Church,
The Bishop Suffragan

Sunday, April 4—Easter Day

A. M. PHILADELPHIA—Christ Church....The Bishop Suffragan

Monday, April 5—Monday in Easter-week

Evg. PHILADELPHIA—St. Matthew's Church, Francisville,
The Bishop

Sunday, April 11.—First Sunday after Easter

A. M. PHILADELPHIA—*St. Andrew's Church, West,*
The Bishop Suffragan
Evg. BRISTOL—*St. Paul's Church* The Bishop Suffragan

Wednesday, April 14

Evg. PHILADELPHIA—*St. Michael and All Angel's Church,*
The Bishop

Sunday, April 18.—Second Sunday after Easter

A. M. BALA—*St. Asaph's Church* The Bishop
P. M. ARDMORE—*St. Mary's Church* The Bishop
Evg. ROSEMONT—*Church of the Good Shepherd* The Bishop
A. M. PHILADELPHIA—*St. Philip's Church,*
The Bishop Suffragan

Evg. PHILADELPHIA—*Church of the Mediator,*
The Bishop Suffragan

Wednesday, April 21

Evg. PHILADELPHIA—*Church of the Transfiguration,*
The Bishop

Friday, April 23

Evg. PHILADELPHIA—*St. George's Church, West,*
The Bishop Suffragan

Sunday, April 25.—Third Sunday after Easter

PHILADELPHIA—*St. Mark's Church, Frankford,*
(Visitation) The Bishop
A. M. CYNWYD—*St. John's Church* The Bishop Suffragan
Evg. DARBY—*All Saints' Mission* The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

March 1. Monday

Clerical Brotherhood. Church House, 11 A. M. Missionary Meeting. Topic: "The Work at St. Paul's, Lawrenceville." Speaker: Archdeacon Russell.

Round Table Luncheon. Church House, 1 P. M. Topic: "Christian Unity at the Coming of Peace." Speaker: the Rev. Wm. T. Manning, D.D.

March 2. Tuesday

Illustrated Talk on the United Offering, at 8.15 P. M. by the Diocesan Treasurer, at the Parish House of St. Matthew's Church, Girard Avenue and Eighteenth Street.

Stated meeting of the Standing Committee.

Semi-annual meeting of the **R. L. M. Mission Study Class Alumnae** at 1624 Locust Street, when Dr. Jefferys will speak on "Medical Missions in the Orient."

March 4. Thursday

Diocesan Mission Study Class. Church House at 10.15 A. M. (and for four succeeding Thursdays).

March 6. Saturday

Junior Auxiliary. Second annual election of Diocesan officers at 10.30 A. M., followed by a continuation of the conference for Junior leaders held by Miss Ely on Educational Day.

March 8. Monday

Meeting of **Domestic Committee of Woman's Auxiliary,** Church House, 10 A. M. Speakers: Bishop Brewer and Bishop Capers.

Clerical Brotherhood. Church House, 11 A. M.

Speaker: The Rev. George H. Toop.

An Open Mission Study Class. Church House, 2 P. M. Leader: Mrs. H. A. Pilsbry. Subject: "Social Service of the Church in Philadelphia."

March 9. Tuesday

Stated meeting of the **Altar Guild of the City Mission** at the Church House at 3 P. M.

United Offering Illustrated Talk at 8.15 P. M. in the Parish House of the Church of the Saviour, Thirty-eighth Street above Chestnut.

March 10. Wednesday

Brotherhood of St. Andrew, Round Table Conference for North Philadelphia Section, at home of Mr. Albert W. Brauminger, 1702 North Bouvier Street, Philadelphia.

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. J. Linwood Fawley, 129 Sumac Street, Wissahickon.

March 11. Thursday

United Offering Illustrated Talk at 8.15 P. M., at Cooper Hall, Twenty-third and Christian Streets.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of Mr. Ernest H. Chase, 221 St. Mark's Square, West Philadelphia.

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section, at home of Dr. John W. Wilkinson, Jr., 2032 Bainbridge Street, Philadelphia.

March 15. Monday

Clerical Brotherhood. Church House, 11 A. M. Topic: "The Future of the Armenian Churches" Speaker: The Rev. Y. Yardumian.

Monthly meeting of the **Foreign Branch of the Woman's Auxiliary,** Church House, at 10 A. M. The Bishop of the Diocese will address the Auxiliary at 11 A. M. on their spiritual duties as members of the Auxiliary.

Adjourned meeting of the **Board of Missions** of the Diocese of Pennsylvania will be held in the Bishop's House, 251 South Twenty-second Street, at 5.30 P. M.

March 16. Tuesday

Quiet Day for Associates of the Girls' Friendly Society and other women. Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets. Conducted by the Rev. McVeigh Harrison, O.H.C. (For program see page 229.)

United Offering Illustrated Talk at 8.15 P. M., in the Parish House of St. Luke's Church, Germantown.

Brotherhood of St. Andrew Annual Supper to Junior Directors at St. Stephen's Parish House, Tenth Street above Chestnut Street, Philadelphia.

March 22. Monday

Clerical Brotherhood. Church House, 11 A. M. Topic: "The Synoptic Problem: A Concrete Example" (Luke 11:29 and Matt. 12:39). Speaker: The Rev. Stuart L. Tyson.

March 24. Wednesday

Lenten Meeting of the Woman's Auxiliary. Holy Trinity Church, 2.30 P.M.

March 25. Thursday

Brotherhood of St. Andrew. Round Table Conference for Northeast Section at home of Mr. David D. Lupton, 3009 Frankford Avenue, Philadelphia.

Meeting of the Daughters of the King at St. Matthew's Church, Eighteenth Street and Girard Avenue, at 8 P. M. Speaker: Miss Lydia West. Subject: "Bible Lessons for Women." A cordial invitation is extended to all.

March 29. Monday

Indians' Hope Association of the Woman's Auxiliary. Church House, 11 A. M. Speaker: the Rev. C. E. Betticher, Jr., of Alaska.

THE WAR AND NEW TESTAMENT CRITICISM

By M. E. CLARKSON

If it seem a long and devious road from the first of these themes to the second, it must be borne in mind how few interests can remain outside the reach of the present conflict. For the effect of strife on which such great issues are staked is to call up for reconsideration nearly all the activities of the nations involved. The work of artists and scholars can no more escape than that of engineers and statesmen, nor can their contribution to learning be judged altogether apart from the character of the nation they belong to. It is not singular, then, in the case of New Testament criticism, to ask whether war has revealed in the nation whose scholars have shown peculiar activity and thoroughness in that study, any qualities which, in one way or another, might presumably bias their attitude towards the New Testament.

Now, leaving out of the reckoning for the present, all the direct moral issues of Germany's share in the war, it is notable how sharp a distinction can be drawn between the class of events that turned out according to her expectations and those that disappointed her. She had calculated, for example, that in a certain number of days she could put a certain number of men into the field; and she did it. She had computed the amount of ammunition her factories could produce, the amount of food and hospital supplies her armies would need each day, and the reinforcements her railroads could carry. She had provided for the wholesale pensioning of families, for the carrying on of the work let drop by the men called to fight, for the "financing" of the war, in great part without money, by the skilful management of her resources; and the results, in each case tallied almost with the precision of a ship's chronometer.

To these achievements in the realm of things, however, what a contrast is presented in another field! England's colonies instead of falling away from her, as predicted, have vied with each other in loyalty; and the Indian troops, far from revolting, have fought with the *élan* almost of the Scottish regiments; discord in Ireland and at home has been healed rather than fomented; Belgium refused to submit tamely to invasion; Italy declined to be dragged into an

attack on her old friends, France and England; and, finally, America has refused to be convinced. How different all this from what Germany counted on!

The conclusion presses that the German mind, whose energy and patience no difficulties can overcome when dealing with inert material, is less happy when its concern is with human nature, especially that of races other than its own. And the trait thus revealed by the war repeats itself in their historical and literary work, which, in spite of certain great achievements, seems more distinguished for the collecting, sorting and organizing of knowledge of facts on a large scale than for the interpretation of human life. Now, like all literature and history, New Testament criticism, except in the purely textual part, is not to be dissociated from human nature. For the New Testament, whatever else it may be, is, first of all, a story of human lives, and makes its primary appeal by their humanity. The story is intelligible as it stands, and, furthermore, since its first appearance, it has been in vital and expanding relation with our race.

So it would seem as if the first qualification of the New Testament critic, more important even than technical training, would be sympathy with the height and range of human nature, and as if his first task would be to keep his documents in their present status as intelligible records of human motives and events. But now, what in spite of notable exceptions is too often the way of the German scholar? Are not the human values likely to appear secondary to him, wherever they seem to collide with linguistic, chronological or other technical considerations? Does he not, in short, betray on a small scale the same quality his nation has displayed in their European calculations? With the result that his reconstructions, however learned, are distorted by the strange motives, rigid notions of character and far-fetched explanations he is driven to.

Let any one, for example, turn to that most interesting and delightfully written book of Dr. Sanday's, "The Life of Christ in Recent Research," and note the assumptions of the critics therein reviewed. However they may balk at the supernatural, nothing in the way of the unnatural in conduct seems too stiff or steep to give them pause, so that, if the theme were less serious, one could hardly ask for better diversion than they afford, especially when flavored by Dr. Sanday's

comments. Yet, in spite of his occasional irony, one feels that the scholar's respect for scholarship has rendered him a trifle less awake to the extravagance of certain suggestions than the mere unlearned reader can be.

For an illustration of the sort of thing in which disregard of the human element will land a profound German scholar, take the case (which, by the way, particularly stirred Dr. Sanday) of Jülicher's strictures on St. Luke for remembering the name of the little maid who opened the gate for St. Peter after his deliverance. Rather a trivial instance, but it suits our turn just because involving no serious issues. Is there in the whole book of Acts another incident which introduces us more intimately to the life of the early Christian community than this story of Rhoda's leaving St. Peter outside the gate while she ran to tell the family he was safe? How completely, with one touch, it puts Rhoda before us, cautious yet eager and heedless, a girl to be praised, scolded and forgiven a dozen times each day! And how much it betrays of St. Luke's interest in people, that he should have cared to record such a trifle, apparently without ethical or historical significance, just because it had struck him at the time. How often, indeed, in the Acts and Third Gospel, certain details give one the feeling almost of surprising the Evangelist, for a moment, in the attitude of the humanist who delights in the sympathetic observation of men and manners for their own sake. And what is one to think of the critic who can go so far astray about his author as to miss all this? Such want of appreciation should surely set us on our guard with respect to the soundness of his conclusions—and not of his only, but of the group he typifies.

It is when we come to these graver issues, and note how far distortion of the narrative can be carried in hypotheses that seem at times almost to embarrass their own authors, that we ask "What is all this for?" Apparently to avoid admitting the supernatural. Why? Because the evidence for it breaks down? On the contrary, the impression grows with the reading, that it is less the want of evidence than the disposition to distrust all possible evidence of the supernatural which makes them unwilling to accept the narratives. And the cause of their objection to the supernatural is that it is opposed to the

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idea of the uniformity of nature.* And this attitude on their part suggests the inquiry whether, as there are undoubtedly mental tendencies, such as hero-worship, ignorance of natural law and love of the marvelous—tendencies more active in some ages than in others—which lead to over-readiness in admitting the supernatural, so there may not be equally well, tendencies of a different character and, also varying in force from age to age, which incline the mind to a too easy denial of the supernatural.

Such a tendency seems to disclose itself in the instinct for classification, which is one principal source of that great achievement of science just referred to, the idea of the uniformity of nature, as it is of all generalizations. Entering as this instinct does, into most of our constructive arts, into law, business, science, government; into nearly every element, in fine, of civilization, it is not strange that it should have a tremendous grip upon our minds. Perhaps we hardly realize how deeply it is rooted in our thinking. An indispensable impulse, it is by no means an infallible guide, but as open to misuse as any other. Indeed, the desire to classify, when let loose, may prey as surely as base passions, upon all the humaner instincts, and, sometimes, even more dangerously; because, from its alliance with our higher faculties, it is more far reaching. It dominates every one, at times, from the housekeeper throwing away articles of value because they cannot be fitted into particular drawers or cupboards, to the judge who sacrifices justice, not to hate or fear or gain, but just to his unrestrained love of precedent and procedure.

Now, when we turn to the idea of the uniformity of nature and remember that, however much reason and regard for abstract truth have to do with it, still it rests largely on this craving to classify which has built it up; and then consider further, that, aside from the one little group of miracles in Palestine there is no let or hindrance to the unquestioned establishment of that principle, it will not seem strange that this instinct, fostered by much training, should impel those who do not accept the miracles to a restless effort to get rid of them.

*The uniformity is not to be confused with the unity of nature. The latter implies singleness and entire coherence of design, without excluding the possibility of supernatural events which may be conceived as a part of the universal scheme.

It is less strange in Germany than elsewhere, for in that country, owing to the influence of science or the temper of the people or social conditions, or the interaction of all three, system,* and regularity seem to play a larger part than in the life of any other people, and to influence their mental habits, until what is *irregular* becomes abhorrent to them—something to be avoided, even at the cost of inconvenience or grief, merely because *irregular*. Indeed, one can hardly escape the surmise, that part, at least, of their skepticism about miracles is based rather on the dislike of the irregular, than on the philosophic objection to the supernatural. At all events, it would be hard to prove that Palestine in the first century was more dominated by the craving for the marvelous than Germany in the twentieth is by the love of uniformity. If we allow for the bias in one case, why not in the other, also?

If, then, closer scrutiny of the "uniformity of nature" idea points to one of its sources in a mental craving no more to be blindly trusted—in spite of its purely formal character—than imagination or anger; and if its application to the New Testament involves changes which impair the Gospels as reasonable human narratives, have we not good grounds for questioning the authority of that idea? If, furthermore, we find that the people who have been peculiarly active in its behalf evince, on the one hand, an extreme bent for uniformity in all their affairs, and, on the other, a certain obtuseness about human motives and character, may we not be confirmed in the inference that the idea has gained headway through other causes than the force of abstract truth alone? Had we not better think well before letting the integrity of the New Testament be sacrificed for the sake of a formula that may, after all, sometime need revision on purely philosophical grounds?

War is a great sifter of values, and the aspects of national character exposed by its tests must affect our estimate even of the comparatively abstract ideas upheld by a nation's learned class. So that the distance to travel between Germany's attitude in the war and the confirmation of our faith in the New Testament record is not, after all, so roundabout nor so remote as at first glance it might seem.

*I do not wish here to seem to underrate the great and valuable contribution Germany has made to municipal government.

THE UNITED OFFERING

V. Why Not?

BY THE DIOCESAN TREASURER

Answers to questions would furnish abundant material for some future article on the United Offering. Two questions of special importance demand our immediate consideration, although they were really answered in the first paragraph of the first article in this series.

The questions are: "The United Offering is only for the members (active) of the Woman's Auxiliary, is it not?" and "The United Offering has nothing to do with the Woman's Auxiliary, has it?" The answer to the first question is "No," to the second "Yes."

1. The United Offering is for *every* woman, whether she is an active worker or a shut-in, rich or poor, young or old, all of whom are thus "united" in a most wonderful way. Since this is true, *why* shall we *not* set about at once the more definite work of reaching, just as far as possible, every churchwoman in the diocese? As already stated, there are about 32,500 to whom the United Offering is as yet an unknown quantity. This means the absence of a very real spiritual influence from the life of each one. It also means falling far, far short of our ability to help the Board of Missions; for, if all of the 36,000 women communicants could have had a share in our United Offering of 1910-13, Pennsylvania's offering would easily have equaled the entire amount (\$306,000) presented by 102 dioceses and missionary districts! It was only \$39,000!

It is said that the women of the Presbyterian Church support *all* their women workers, and that, when one of them marries a missionary, they continue to make her an annual appropriation "because she belongs to us." If this is the case, *why* should it *not* be a challenge to every churchwoman? And can we remain satisfied with the present record of seventy-three workers in the domestic field and fifty-one in the foreign field supported entirely by the Board of Missions?

Last year the Lenten Offering of our Sunday-schools amounted to more than \$180,000. How does this *six weeks'* offering of the children of the Church compare with the *three years'* offering (\$306,000) of the women? *Why not* consider this another challenge?

2. The second question frequently takes

the form of a positive statement: "The United Offering has nothing to do with the Woman's Auxiliary." The writer has been surprised to find this misunderstanding in different parts of the diocese.

The United Offering has always been, from its very inception, a part of the Woman's Auxiliary. It is one department of its work. True, it differs from the others in that it is of a more personal nature, but it does not follow that it "has nothing to do" with it. Perhaps we cannot more clearly prove the close relationship of the Woman's Auxiliary and its United Offering than by stating a few facts. Every annual report of the Auxiliary has several pages devoted to the United Offering under the heading, "The United Offering of the Pennsylvania Branch of the Woman's Auxiliary." Every blue box bears the inscription, "Woman's Auxiliary to the Board of Missions, United Offering." These words surround the slot, so that she who gives may read. Every triennial presentation of the United Offering, and all of the annual presentations in this diocese, are made at services of the Auxiliary. *Why not* consider these three facts conclusive?

The Presentation Service, which we have in this diocese during the last week in April, is a very important feature of the United Offering. It is modeled as nearly as possible after the Triennial Service, and it is a wonderful inspiration to all who attend. *Why not* emphasize it a little more? It is not, as was at first supposed, simply a service to which the treasurers come bringing their parish offerings. It is for *every* woman—contributor and non-contributor—and *why* should it *not* become more and more the great Annual Corporate Communion of the Auxiliary, at which every member—active or otherwise—shall present, not only her offering, but her very self? The United Offering stands for love and sacrifice. It stands for "the gift of life" as well as "the gift of means," and while comparatively few women can go to the mission fields, all here at home are equally responsible and bound to consecrate their lives to the Master's service. This thought was clearly brought out in an address on the United Offering by Dr. Burleson, at a meeting of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary. He said, "Remember we are missionaries of the home-guard. The mission call belongs to every baptized woman. The only difference between you

and your sister in China is that she could go; but every woman has an opportunity to send a bit of herself transformed into life and power. The womanhood of the Church expresses itself in the United Offering. It is a transference of power. We are the power-house because we are doing things here; they are doing things there. This is our Eucharistic offering—a direct purchase of a substitute." Surely this is a beautiful thought and as true as beautiful. *Why* should it *not* draw irresistibly every churchwoman to our Presentation Services?

The Educational Department of the Board of Missions has prepared a set of United Offering Lantern Slides for use in the Third Province. It is available on application to the Rev. G. C. F. Bratenahl, D.D., 810 Woodward Building, Washington, D. C.

This Illustrated Talk will be given during March in different sections of the city. (See Bulletin, page 233.)

If further information is desired; if any parish treasurer has an unsolved problem; if there is still a doubt as to the spiritual value of the United Offering to this diocese and of its practical value to the Board of Missions, *why not* address the diocesan treasurer, Mrs. Ralph H. North, 7301 Boyer Street, Mount Airy, Philadelphia?

THE END

To the Clergymen of the Diocese:

DEAR SIRS:

It is the desire of the students of the Divinity School to be of every possible assistance to young men and boys who have not made the decision but are still considering the question of giving their lives to the work of the Christian ministry.

If there are any such in your parish and you think we can help in any way, publicly or privately, will you kindly notify one of the following members of the Call to the Ministry Committee.

ALLEN EVANS, JR.,

JOHN K. SHRYOCK,

JOHN R. HART, JR., *Chairman.*

Rev. Augustus W. Schick, priest in charge of St. Sacrament Mission at Highland Park, is to be the preacher Sunday evenings in Lent at St. George's Church, Sixty-first Street and Hazel Avenue. The rector, the Rev. G. La Pla Smith, announces a course for the Sunday mornings in Lent on "Some Secrets of the Christian Life."

MUSICAL NOTES

The Thirty-second Public Service, in Philadelphia, of the American Guild of Organists was sung in St. Clement's Church, Twentieth and Cherry Streets, on the evening of February 2d, by the combined choirs of St. Mary's and St. Clement's Churches, under the direction of Mr. Henry S. Fry and Mr. Henry C. Banks, Jr. The first part of the service was played by Mr. Banks and conducted by Mr. Fry, while in the latter part of the service the order of conducting and playing was reversed. A large congregation was present, and all spoke in high terms of the work of the two choirs. Organ solos on the splendid new organ were played by Mr. Harry Alexander Matthews, Mr. Percy Chase Miller and Mr. Banks.

The Rev. Charles S. Hutchinson, D.D., delivered an admirable address on music, telling of its general use in religious ceremonial from the time of the Jewish Temple at Jerusalem, and making perfectly clear the reasons for its playing such an important part in the services of the Church. Those of us who "like" plain services with just a little singing learned from Dr. Hutchinson's talk that the use of music in Church is something much more vital than a mere question of individual taste.

MT. ALTO CHAPLAINCY FUND

In the February issue of THE CHURCH NEWS a photograph of the chaplain's house at Mt. Alto Sanatorium was printed, and a short appeal from the Bishop for contributions to redeem the pledge of the diocese for the salary of the chaplain, which pledge amounts for the year to \$300. In answer to this appeal, the Bishop gratefully acknowledges the following gifts sent to him by readers of THE CHURCH NEWS:

Mr. Clarence C. Brinton.....	\$5.00
Mrs. James S. Chamberlin.....	5.00
Miss Helen E. Anthony.....	25.00
"E. H. B.".....	25.00

This amount of \$60 practically covers the quarterly sum which the Bishop has promised to send to the Fund.

Mr. Francke C. Morley has been chosen as organist and choirmaster of the Church of the Incarnation, Broad and Jefferson Streets. At present he holds a similar position with St. John's Church, Franklin, Pa. He will enter upon his new duties about March 1st.

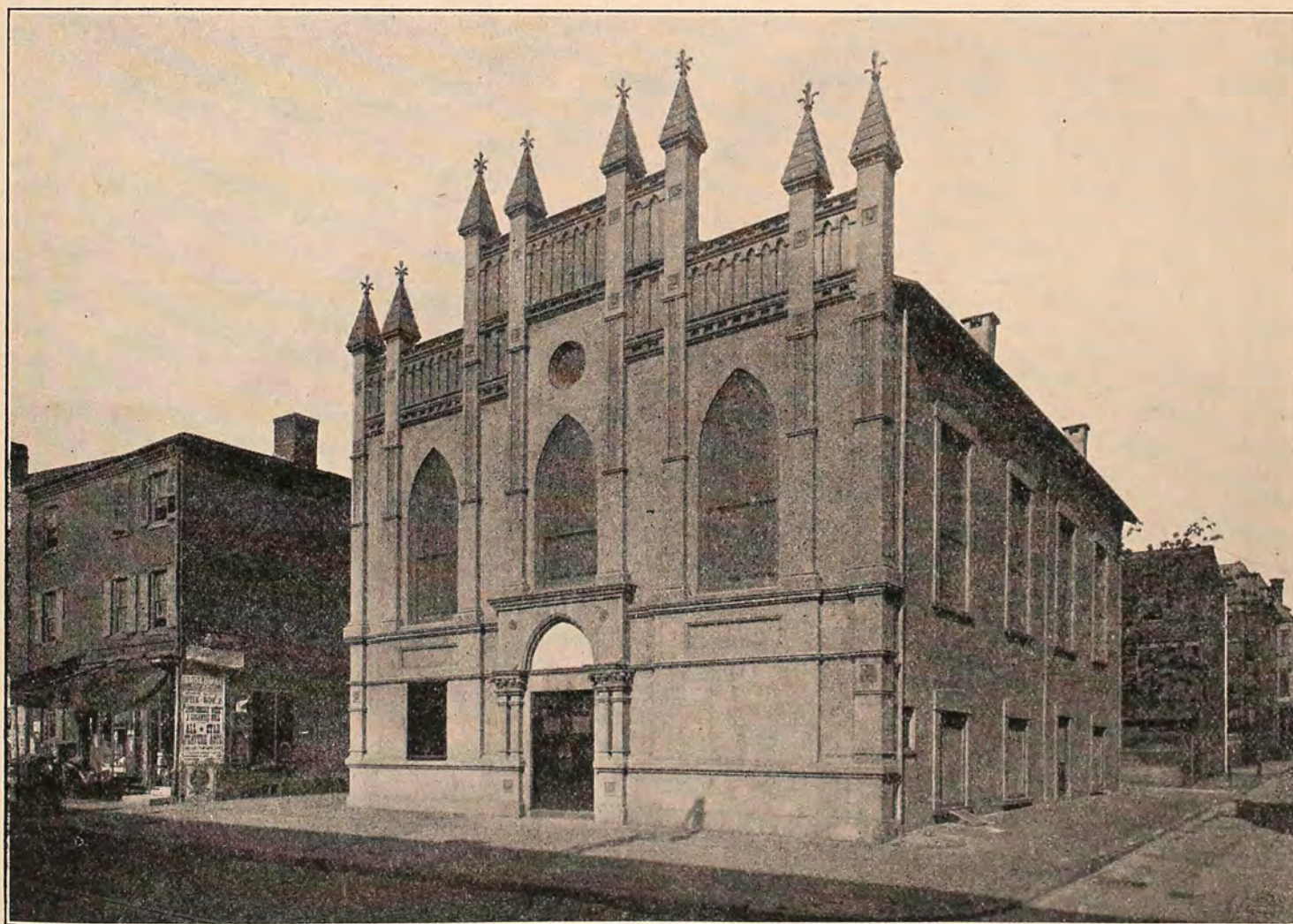
THE PHILLIPS BROOKS MEMORIAL CHAPEL

In Holy Trinity parish a Sunday-school for Colored people has been carried on for over fifty years, since it was founded by the Rev. Phillips Brooks in 1863, soon after he became rector of the Church of the Holy Trinity. But there has never been in connection with it any chapel or place of worship especially for Colored people, nor any complete opportunities for them to form parish organizations and to engage in week-day work for the benefit of themselves and others. Since 1890, the preceding and the present superintendent of this school have urged in their annual reports the need of a chapel for the sole use of the Colored people of this parish, and at last it is our privilege and pleasure to record the fact that this need has been met. The vestry, after long negotiations, succeeded in purchasing the very suitable building on the north side of Lombard Street, east of Twentieth Street, containing a chapel seating about 275, and a Sunday-school room with nearly

equal space. This location is ideal, as it is almost exactly at the residential center of the present membership. The building has been put in excellent repair, both outside and in; the Sunday-school room has been divided by permanent and movable partitions to adapt it to all possible Sunday and week-day uses; a steam-heating plant and electric lights of the most modern system have been installed and it is now well worthy of this parish and of the noble preacher and abolitionist whose name it bears. The Rev. Edmund Burk, one of the rector's assistants, has been appointed minister-in-charge, and in addition to a great deal of organization and parish work, he has conducted regular Sunday (and now also Wednesday evening) services in the chapel, since its opening on Trinity Sunday, June 7th. The attendance at these services has exceeded the most hopeful expectations; and the congregation, through its offerings and entertainments, has already done much toward self-support. The Sunday-school room, though

occupied in the summer, was not completely furnished and ready until the opening of the winter term on October 4th. Since that time, though the number of classes has necessarily been reduced, the attendance has been quite as large as during the same period of last year in the more commodious rooms at Holy Trinity parish house.

The Rev. Hubert W. Wells will be the preacher in St. James' Church, Twenty-second and Walnut Streets, on Sundays and occasional week-days in Lent, beginning with March 1st and continuing until after Easter, unless a new rector shall have come in residence before. The Altar Society of this parish has supplied the chapel (St. Timothy's) with a beautiful set of altar linen, which was used for the first time on Sexagesima Sunday. By coincidence there was also presented the same day a costly set of communion silver, given as a memorial of Elizabeth J. Ward, a member of the choir and for some years active in the work of the chapel.



THE PHILLIP'S BROOKS MEMORIAL CHAPEL, HOLY TRINITY PARISH

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

On Wednesday evening, January 20th, seventy men sat down to a dinner given by the Men's Club of the Church of the Good Shepherd, Kensington. It was a red-letter occasion for the parish. Addresses were made by the Rev. Messrs. Horace F. Fuller, W. R. Yeakel, H. O. Jones and the rector, the Rev. John A. Goodfellow. Among the speakers also were the following laymen: Messrs. Joseph Wilson, George H. Stuart, Harry Page and Mr. Streaker. Mr. Frank Longshore acted as toastmaster.

The Rev. Charles H. Arndt of Christ Church, Germantown, preached in St. Matthew's Church (Eighteenth Street and Girard Avenue) on the evening of Sunday, February 21st; and Rev. Dr. L. C. Washburn of Christ Church, Philadelphia, will be the preacher on the evening of Sunday, March 7th.

The seventh annual supper of the Men's Club of the Church of the Resurrection, Broad and Tioga Streets, was held on Monday evening, February 1st. There was an unusually large attendance, 125, considering the inclement weather. Many of the members brought friends as their guests. After all had been served with a bountiful banquet, the president, being toastmaster of the evening, proceeded to introduce the speakers. These were Mr. William Ingersoll, late of the Orpheum Stock Company; the Rev. John B. Harding, rector of St. Mark's Church, Frankford, and the Hon. Edward James Cattell, statistician of the City of Philadelphia.

During and after the banquet the members of the club joined in the singing of several popular songs.

The music furnished by the orchestra and by the quartette was greatly enjoyed by all present. The orchestra was composed of: Piano, Mr. E. J. Thomas;

violin, Mr. Thomas Snyder; cello, Mr. T. Nevins Marks. The members of the quartette were Dr. G. Morris Golden, Mr. J. W. Hornby, Dr. H. E. Mellor and Mr. H. E. Rowe.

Mr. Stackhouse played the songs for the club.

Bishop Rhinelander officiated Sunday morning, January 24th, at the institution of the Rev. William E. Hendricks as rector of St. Thomas' Episcopal Church, Twelfth Street below Walnut. St. Thomas' is one of the most influential colored congregations in the city.

The Rev. Mr. Hendricks was born August 1, 1879, in St. Croix, Danish West Indies. Being graduated from the St. Croix Boys' High School, he taught as an assistant in the same school. Five years later he left his native land for the United States to begin ten years' preparation for the ministry. Entering Lincoln University, he distinguished himself, not only in high scholarship, but also in class and university oratorical contests. In the first and only oratorical contest given by the church which now calls him to be its rector he was awarded a gold medal as winner of the first prize.

In June, 1908, Mr. Hendricks received his Yale B.A., and in the fall of the same year he began studying in the General Theological Seminary, New York. Following his ordination in 1911 he sailed for Porto Rico, where he engaged in missionary work in a part of the island where the church was unknown. Bishop A. S. Lloyd, president of the Board of Missions, highly commends him.

Lenten preachers at the Church of the Redemption (Fifty-sixth and Market Streets) will be:

February 17—Ash Wednesday, 8 P. M. The Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd.

February 21—First Sunday in Lent, 7.45 P. M. The Rev. A. E. Clattenberg, of Immanuel Church, Wilmington, Del.

February 24—St. Matthias Day, 8 P. M. The Right Rev. Philip M. Rhinelander, Bishop of Pennsylvania, Confirmation Service.

March 3—Wednesday, 8 P. M. The Rev. Percy L. Donaghay, rector of St. Anne's Church, Middletown, Del.

March 10—Wednesday, 8 P. M. The Rev. John Rigg, rector of Christ Church, Riverton, N. J.

March 17—Wednesday, 8 P. M. The Rev. Charles H. Holmead, of St. John's Church, Wilmington, Del.

March 24—Wednesday, 8 P. M. The Rev. H. R. Harris, rector of Grace Church, Philadelphia.

March 31—Wednesday, in Holy Week, 8 P. M. The Rev. T. L. Gossling, of Grace Church, Philadelphia.

Impressive ceremonies marked the blessing of the handsome new Lady Chapel of St. Clement's Church, Twentieth and Cherry Streets, at 8 o'clock of the morning of the Feast of the Purification. Many church dignitaries and a large number of laymen attended the service, which was conducted by Bishop Rhinelander.

The Rev. Dr. Charles S. Hutchinson, rector, and the Revs. C. C. Quin and S. A. Caine, assistants, were in the sanctuary with Bishop Rhinelander. A celebration of Holy Communion followed the blessing of the new chapel.

The Lady Chapel and improvements to the choir loft at St. Clement's have made the church one of the most beautiful in the city. They have been erected under the will of the late Elizabeth Coleman Boudinot as a memorial to her husband, the late Elias Louis Boudinot. The improvements were designed by Horace Wells Sellers, architect, and they are in full harmony with the new apse, altar and reredos erected several years ago.

The recent improvements comprise the Lady Chapel, on the south side of the choir, balanced by a sacristy on the north side, both structures being of stone and designed to form bases for the organ above. The exterior facework of the chapel and sacristy, together with the choir rail and lectern, is of brownstone; the chapel interior is of English redstone, including the altar and reredos and the groined ceiling of the structure.

The brilliant ceremony of dedication will be held on March 25th, when the

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chapel will be completed throughout. A number of bishops and other church dignitaries from all over the country will attend.

Sunday evening special Lenten preachers in Christ Church, Germantown, will be:

February 21st—The Rev. Charles C. Pierce, D.D., Rector St. Matthew's Church, Philadelphia, Pa.

February 28th—The Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia.

March 7th—The Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia.

March 14th—The Rev. Eliot White, rector of St. Mark's Church, Philadelphia.

March 21st—The Rev. N. B. Groton, rector of St. Thomas', Whitemarsh.

March 28th—The Rev. B. S. Sanderson, rector of All Hallows, Wyncote.

The latest, and perhaps the most important, addition to the activities of the work at St. George's Mission, Richmond (Rev. A. J. Arkin, missionary), is the Teachers' Training Class, well organized under the leadership and direction of Mrs. Caroline S. Berger, member of St. Matthew's Church, Eighteenth and Girard Avenue. This teachers' meeting is held in the Bible class room of the parish house every Friday evening at 8 o'clock sharp, rain or shine. Already the teachers have caught the spirit of their true office and place in the Church, and they are showing it by their attendance.

By the will of the late Louisa C. Rodney, recently probated, the sum of \$5,000 is given to the Germantown Hospital, for the endowment of a bed in memory of her parents, Rev. Dr. and Mrs. John Rodney; \$5,000 is given to the General Clergy Relief Fund; and the Corporation of St. Luke's Church, Germantown (of which her father was so long the rector), receives \$2,000 for the Endowment Fund of the parish.

On the First Sunday after the Epiphany, January 10th, Bishop Rhinelander visited the Memorial Church of the Advocate, Eighteenth and Diamond Streets, to preach and administer the Rite of Confirmation. The Bishop began his sermon by an allusion to the fact that his relation to this parish is a unique one in the diocese. In the first place, it was in this church that he was consecrated to the Episcopate; and in the second place, he is, by reason of his office, the president of the Board of Trustees of the Church. He then con-

gratulated the people of the parish because of the larger degree of freedom that they now possess, which brings with it a corresponding responsibility.

Twenty persons were confirmed, fourteen of them being women and six of them men. Their names follow:

Mrs. Elizabeth H. Lowery, Mrs. Elizabeth K. Skilton. Misses Edith L. Skilton, Lillian Franklin, Dorothy Moyer, Irene Walsh, Beatrice Walsh, Estella T. Smith, Annetta Smith, Elva Smith, Caroline Bovaird, Norma Stine, Dorothy Reese, Anna May Posselt. Messrs. Frederick B. Myers, William Franklin, Norman Van Meter, Clarkson McDowell, George Haas, George Ralph.

Congressman Vare, Judge MacNeille and Mr. Frank W. Melvin, president of the Girard Improvement Association, were the speakers at a service held on the evening of the second Sunday after the Epiphany in the Parish House of St. Paul's Memorial Church, Fifteenth and Porter Streets. The situation of this church, at the very entrance of League Island, presents an unusual duty to minister spiritually and socially to the sailors and marines who may be at the Navy Yard, subjected to all the temptations of city life and with vicious hands reaching out for their money and manhood. This service was planned by the rector, the Rev. Joseph H. Earp, to devise ways and means by which the needed work can be carried on and to arouse public interest in a condition too long neglected. A large delegation of sailors from one of the battleships was present. As the practical outcome of the service, a thorough survey of the field is to be made and a committee of competent and interested persons is to be formed to create and work the needed Social Center.

Miss Louisa C. Rodney, daughter of the late Rev. John Rodney, for many years rector of St. Luke's Church, Germantown, died February 1st at her home, 6347 Main Street, in her seventieth year. For many years she had been a resident of Germantown, where she took an active interest in the Consumers' League and philanthropic movements. She was a member of the Colonial Dames and the Acorn Club. Miss Rodney was the sole survivor of her branch of the family.

During the winter the Men's Club of the Church of the Good Samaritan, Paoli, has given several enjoyable smokers in the entertainment room of the parish

house. On one occasion the club extended an invitation to the Men's Club of All Saints', Norristown, and on another night the Men's Club of Holy Trinity, West Chester, was invited. Both invitations were accepted and the members of both clubs motored to Paoli, bringing a large representation. Music was provided and all joined in singing popular airs, after which a vaudeville entertainment was given by members of the Paoli Club, assisted by voluntary talent from Philadelphia. Pipes and tobacco were furnished to all who smoked. After the entertainment a beautiful supper was served, at which time a number of speeches were made and general good cheer and merriment abounded until late in the evening. The visiting clubs were unanimous in their expression of appreciation and enjoyment of their visit, and are now taxing their brains just how they can reciprocate in like manner.

The Corporation of the Holy Apostles has purchased the dwelling next to its Chapel of the Mediator, Fifty-first and Spruce Streets, which will be renovated and used as the vicarage. It will be ready for the recently appointed vicar (Mr. Osgood) when he takes charge after Easter.

On Ash Wednesday, a Quiet Day for Women was held in the Church of the Good Shepherd, Rosemont, conducted by the Rev. John A. Carr, rector of St. James' Church, Bristol.

S. Wesley Sears announces a series of organ recitals to be played in St. James's Church, Twenty-second and Walnut Streets, on the four Saturday afternoons in March, commencing promptly at 3.45 o'clock.

Rev. Randolph H. McKim, D.D., rector of the Church of the Epiphany, Washington, D. C., will be the noonday preacher in St. Stephen's Church, Philadelphia, March 1st and the four following days.

On the Wednesday evenings in Lent, at St. John's Church, Norristown, the vested choir will render the Choral Litany and there will be sermons by the following special preachers:

February 17th—Ash Wednesday—The Rev. Edward Ritchie, rector of St. James the Less, Philadelphia.

February 24th—The Rev. John Rigg, rector of Christ Church, Riverton, N. J.

March 3d—Rev. Charles S. Hutchinson, D.D., rector of St. Clement's, Philadelphia.

March 10th—Rev. G. W. Lincoln, rector of St. John the Baptist, Germantown, Pa.

March 17th—The Rev. Elliot White rector of St. Mark's, Philadelphia.

March 24th—The Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, Pa.

Among the Lenten services arranged for the Church of the Messiah, Gwynedd, the Rev. Benjamin N. Bird, rector, will be the following visiting preachers on Thursday evenings:

Thursday, February 18th—The Rev. J. P. Morris, of Prince of Peace Chapel, Philadelphia.

Thursday, February 25th—The Rev. Harry S. Paynter, rector of St. Stephen's, Bridesburg.

Thursday, March 4th—The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh.

Thursday, March 11th—The Rev. George Copeland, of St. Ambrose, Philadelphia.

Thursday, March 18th—The Rev. A. R. Van Meter, rector of All Saints', Torresdale.

Thursday, March 25th—The Rev. Albert E. Clay, rector of the Church of the Redemption, Philadelphia.

Thursday, April 1st—The Rector.

The Rev. H. Page Dyer, sometime curate at the Church of the Ascension, Philadelphia, has been added to the clerical staff of Trinity Parish, New York City, and is stationed at St. Luke's Chapel, Hudson Street.

The report reaches us that a member of Dr. William H. Jefferys' Mission Study Class has volunteered for any foreign field to which the Church desires to send him; also that one of the medical students at the University of Pennsylvania, who has been studying in the Doctor's Mission Class there has volunteered to go to our medical school at Shanghai. There are also many other signs in our diocese that these Mission Study Classes are arousing a very genuine desire for personal service.

The second annual dinner of the men of St. Paul's Memorial Church, Overbrook, was held in the Parish House Thursday, February 4th, at 7 P. M. There was an excellent turnout and the occasion was one of very great interest. The Fidelis Quartet furnished music and the following were the speakers: The Bishop

of Wyoming, Warden McKenty, Mr. George Long, the Rev. John H. Chapman and Mr. Johan Grolle of the Settlement Music School. A pleasant feature of the dinner was the presence of many ladies who, by special invitation, came in later to hear the speaking.

Mr. John W. Wood secretary of the Board of Missions, was a recent visitor to Calvary Church, Conshohocken, where, on Septuagesima Sunday, he gave the address at the morning service.

The Rev. John Mockridge, D.D., vicar of Trinity Chapel, New York City, has accepted a call to the rectorship of St. James' Church, Philadelphia. A Canadian by birth, Dr. Mockridge is a graduate in Arts and Theology of Trinity College, Toronto. Previous to coming to New York he had served the Church in Detroit and Louisville with notable success. He has won for himself a reputation as an administrator and pastor, and is spoken of as a thoughtful and interesting preacher. He is about forty-five years of age.

The Rev. Mr. Ricksecker having declined his election, the Rev. George Copeland, rector of St. Ambrose Church, Philadelphia, has been chosen as secretary of the Clerical Brotherhood and has accepted.

Dr. William H. Jefferys will conduct a Mission Study Class for men in the Parish House of St. John's Church, Norristown, on the Thursday evenings of Lent. The class will be composed of men from St. John's, All Saints', Christ, and the Good Shepherd, Rosemont. The topic of study will be "The Social Aspects of Foreign Missions."

The record of attendance of the Sunday-school of Epiphany Mission, Sherwood, as tabulated in December, shows an increase of one hundred and twenty over the corresponding period of a year ago. This Mission has recently received from Mrs. Henry N. Spear the gift of two silver memorial alms basins. They match the two given by Mr. George W. C. Carteret last year.

The Church of the Ascension, Broad and South Streets, reports the gift recently of a very handsome reproduction in bronze of Leonardo da Vinci's "Last Supper." It has been placed on the wall of the west aisle of the church near St. Saviour's Altar. This is not only an appropriate place for it, but it is in a good light, there being two extra gas lights on the top of the column directly opposite to it. The

bronze was purchased by the late John Hare Powel of this city nearly a hundred years ago and by him presented to a friend who afterwards gave it back to a member of the Powel family who owned it for many years, and it is now presented to the church as a memorial to Mrs. Amy Smedley Powel and her daughter, Mrs. Julia de Veaux Powel Peters, all of which is recorded with the dates of their respective births and deaths on a brass plate beneath the bronze.

The Convocational Bazaar of West Philadelphia, in the Parish House of the Church of the Saviour, in the third week of January, was in every way a most gratifying success. The co-operation of the congregations in the Convocation was complete, the attendance large and the patronage generous. The financial report, though not complete, shows net profits of about \$1,300, with a further promise from St. Andrew's of the proceeds of a parochial entertainment. The beneficiary this year was the Church of the Holy Comforter, the Rev. Edw. J. McHenry, rector.

The Rev. C. George Currie, D.D., was the preacher in St. Paul's Church, Chestnut Hill, on Quinquagesima Sunday at the 11 A. M. service.

Rev. R. K. Yerkes, D.D., is now supplying a religious column each Saturday to the Philadelphia *Inquirer*.

The Bishop of Cuba, the Rt. Rev. Hiram R. Hulse, has been named to the Joint Boards of the Philadelphia Divinity School for the degree of S.T.D., which will be formally conferred upon him at the commencement in June. He has been asked by the faculty to be the preacher on Commencement Day. Bishop Hulse is a graduate of the School, class of '96.

At its annual meeting, held in the Neighborhood House of old Christ Church, Second above Market Streets, on the night of January 26th, the Church Historical Society elected the following officers for the ensuing year: President, Hon. Henry Budd; vice-president, Major Moses Veale; secretary, William Ives Rutter, Jr.; treasurer, John Thompson. The Rev. E. Clowes Chorley, of Garrison, N. Y., replaced Mr. John E. Baird as a member of the Executive Board, which otherwise remains unchanged. The Rev. William F. Pierce, L.H.D., president of Kenyon College, read a paper on "A Pioneer Bishop and the early days of Kenyon."

With the Bishop of Montana and Archdeacon Russell of Lawrenceville, Va., as special guests, the Bishop of the diocese, the Bishop Suffragan and some seventy of the clergy enjoyed together the Luncheon and Round Table Conference under the auspices of the Clerical Brotherhood, Monday, February 1st, in the club rooms of the Church House. The wretched weather which prevailed will explain the slight falling off in attendance as compared with previous months. The subject of the conference was "Religion in Colleges and Schools," the special speakers being the Rev. Paul Micou, a secretary representing our Communion in the "International Student Volunteer Movement," and the Rev. Stanley S. Kilbourne, secretary of the College Department of our General Board of Religious Education. Happily introduced by Bishop Rhinelander, each gave a most interesting description of the particular work in which he is engaged and urged far more attention on the part of our Church to the "student problem" than is at present being given it. Bishop Brewer also spoke briefly and closed the conference with the Benediction.

A Luncheon and Round Table Conference under the auspices of the Clerical Brotherhood is announced for Monday, March 1st, when the Rev. William T. Manning, D.D., rector of Trinity Church, New York, will speak on "Christian Unity and the Coming of Peace." The last for this season of these conferences is scheduled for Monday, April 24th, with Dr. John R. Mott as the speaker.

The annual dinner of the Church Club of the diocese was held at the Boys' Club, Howard and Somerset Streets, on the evening of Tuesday, February 2d. It was in every way an unqualified success. The wisdom of the committee in selecting the place was manifest, as it brought together so many of the members who could see for themselves the equipment and work which is the especial feature of the Church Club. The enthusiasm of the membership is shown by the fact that despite the wretched weather conditions which prevailed and the out-of-the-way location (that is for most who were present), about 175 men were at the dinner, which was served in the gymnasium of the Club; and a wonderfully fine banquet hall it made too, spacious, lofty, well-lighted and ventilated, with admirable acoustic properties. After an excellent

menu had been served, cigars were passed and the president, Mr. R. Francis Wood, made a brief report of the chief activities of the club during the past year and then introduced in order the appointed speakers. Space forbids—if we had the inclination—report of the speeches, or even abstracts of them; but we can say truthfully that the utterance as a whole was very much higher than is often the case on an occasion like this, and some of the speakers (notably Judge Porter) gave us food for very serious thought. The speakers were the Bishop of New Jersey (Dr. Matthews), the Rev. Dr. Tomkins, the Rev. Mr. Toop, Judge Porter and R. Porter Bradford, Esq.

The Church of the Holy Apostles, Twenty-first and Christian Streets, celebrated the forty-seventh anniversary of its organization with elaborate services on Sunday evening, January 24th. An augmented choir, assisted by eminent soloists, rendered a musical program of unusual excellence. The Bishop of Wyoming (Dr. Thomas), a former rector, preached an appropriate sermon.

Canon Purves of St. Paul's Cathedral, Cincinnati, Ohio, who was in the East to attend the consecration of Dr. Matthews as Bishop of New Jersey, preached in old St. Andrew's Church, Philadelphia, Sunday morning, January 24th.

Anniversary services in the interest of the Galilee Mission were held in the Church of the Saviour, West Philadelphia, on the evening of the third Sunday after the Epiphany, addresses being made by Superintendent Hall, Dr. Johnston and others.

The fifty-ninth anniversary of the organization of the parish and the eleventh of the rectorship of the Rev. C. Rowland Hill, were observed by the people of St. Matthias' Church, Nineteenth and Wallace Streets, Sunday, January 24th, with special services.

The Rev. Charles C. Pierce, D.D., rector of St. Matthew's Church, Philadelphia, was one of the speakers at the annual dinner of the Men's Club of Trinity Church, Pottsville, Pa., on the evening of January 21st.

The Rev. Gilbert E. Pember, rector of Christ Church, Ridley Park, has accepted an unanimous call from the congregation of St. Michael's Church, Germantown, to succeed to the rectorship made vacant by the resignation of the Rev. Arnold H. Hord. Mr. Pember came to Ridley Park

from the Diocese of Albany in January, 1912. He is a graduate of the Berkeley Divinity School, Middletown, Conn., and had made a name for himself here as a preacher and organizer. He is expected to come into residence some time this month.

Among the preachers at the Lenten Noonday services in Old Trinity Church, New York City, will be the Rev. Dr. Tomkins (March 1-5) and Bishop Rhinelander (March 8-12).

Two hundred and forty men attended the fourth annual dinner of the Men's Guild of St. David's, Manayunk, on the evening of Thursday January 21st. The Rev. Edward R. Hale, rector, acted as toastmaster. Inspiring addresses were made by William A. Robertson, Esq., of New York City, Warden McKenty and Mr. George J. Dayton, of the Executive Committee of the Boy Scouts.

The Social Service Commission of the diocese held a most important meeting on January 20th in St. Mark's Parish House, after an Early Eucharist at which the Bishop of the diocese was the celebrant. The meeting was largely attended by the members of the commission and policies of far-reaching significance were freely discussed. One of the features was a report on "Social work among the Negroes," prepared by the Rev. George Lynde Richardson.

Rev. Phillips E. Osgood, rector of the Church of Our Saviour, Roslindale, Mass., has accepted an appointment as vicar of the Chapel of the Mediator (Parish of the Holy Apostles), entering upon his new duties shortly after Easter. Mr. Osgood has been most successful in his ministry, having won for himself an enviable reputation in Sunday-school work. He is the author of several well-known series of Lesson Helps: "The First Americans," "The Cross Goes Round the World," etc.

A large number of clergymen and laymen spent the afternoon and evening of Lincoln's Birthday in conference at the Church of the Holy Apostles (Twenty-first and Christian Streets), under the auspices of the Brotherhood of St. Andrew. The speakers in the afternoon were Bishop Rhinelander, Hon. Franklin Spencer Edmonds and Mr. H. D. W. English of Pittsburgh. In the evening, addresses were made by Mr. Hubert W. Carleton and Mr. George Sherwood Eddy. Between the sessions a supper was served.

The Society for Sacred Study held a conference in the Church House on Monday afternoon, January 25th, with Rev. Dr. Perry, the warden, in the chair. The topic for discussion was "The Open Tomb," with especial reference to Canon Sparrow Simpson's Book, "The Resurrection and Modern Thought," led by the Rev. R. Bakewell Green. His paper was a very thoughtful presentation of the subject and provoked a vigorous discussion. It was voted to hold the next conference in the same place on the last Monday in April, Rev. Croswell McBee to open the subject, "The Resurrection Body" (a study of the last four chapters of the same book).

CONFIRMATIONS FOR JANUARY

BY BISHOP RHINELANDER

Jan. 3.	Zion Church.....	4
	St. Luke's, Kensington.....	16
5.	Willow Grove, St. Anne's...	11
10.	Church of the Advocate....	20
	St. James the Less.....	37
	Trinity Church, Southwark.	15
15.	Coatesville, Trinity Church.	38
17.	St. Bartholomew's.....	23
24.	St. Thomas' Church.....	18
	St. Clement's Church.....	12
30.	St. Simeon's Parish (private)	1
31.	Gloria Dei Church.....	23
	St. Augustine's Mission.....	18

BY BISHOP GARLAND

Jan. 3.	St. Peter's, Phoenixville.....	19
	Good Shepherd, Kensington	18
10.	Messiah, Kensington.....	7
	St. Matthias'	21
17.	Incarnation.....	27
	St. Timothy's Chapel	4
22.	Chapel of Church House, for Trinity, Swarthmore.	1
24.	St. Barnabas', Kensington .	12
	St. Elizabeth's Church.	16
31.	Incarnation, Morrisville....	
	Crucifixion.....	10
Feb. 7.	All Saints', Moyamensing..	26
	St. John the Evangelist.....	72
10.	Chapel of Church House, for St. Barnabas', Kensington	2
	Chapel of Church House, for St. Martin's, Marcus Hook	1
14.	Church of the Holy Apostles	28
	Memorial Church of St. Paul	23
18.	Chapel of Church House, for All Saints', Moyamensing	4

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**SPECIAL APPOINTMENTS OF THE
BISHOP
MARCH**

- 4. 4.30 P.M. Third Lenten Conference at the Church House.
- 11. 4.30 P.M. Fourth Lenten Conference at the Church House.
- 15. 2.30 P.M. Meeting for the Younger Clergy at the Bishop's House.
- 18. 4.30 P.M. Fifth Lenten Conference at the Church House.
- 25. 4.30 P.M. Sixth Lenten Conference at the Church House.

APRIL

- 2. Good Friday. 12-3. Passion Service at St. Simeon's Church.
4.30 P.M. Service for the Vestrymen of the Diocese at the Church of St. Luke and the Epiphany.
- 8. World's Commission on Faith and Order, in New York.
- 11. A.M. Preacher at the Cathedral of St. John the Divine, New York.
P.M. Preacher at St. Paul's Chapel, Columbia University, New York.
- 12. 2.30 P.M. Meeting for the Younger Clergy at the Bishop's House.
- 13. 4.00 P.M. Final Meeting of the Missionary Study Classes at the Church House.
- 16. Evg. Conference on "The Ministry" at the Berkeley Divinity School, Middletown, Conn.
- 29. 10.00 A.M. Annual Presentation Service of The United Offering at the Church of the Incarnation.
8.00 P.M. Anniversary Service of the Drexel-Biddle Bible Classes at the Church of the Holy Trinity.

Rt. Rev. Lemuel H. Wells, D.D., who recently resigned the charge of the Missionary Jurisdiction of Spokane (State of Washington), was the preacher at the Church of the Incarnation, Philadelphia, on the third Sunday after the Epiphany at the morning service.

The Bishop of Bethlehem was the preacher in All Hallows' Church, Wyncote, on the evening of Ash-Wednesday.

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SPECIAL APPOINTMENTS OF THE
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MARCH

6. Evg. Anniversary of the Boys' Club, Kensington.
9. Evg. Meeting of Committee of Management, Y. M. C. A.
10. P.M. Meeting of Diocesan Committee of the Tuesday Missionary Class.
22. P.M. Meeting of the Missionary Committee of the West Philadelphia Convocation.
24. P.M. Lenten meeting of the Woman's Auxiliary.

APRIL

2. Good Friday, preach at noonday service at St. Paul's Church.
27. Convocation of Chester.
29. Evg. Annual meeting of the Drexel-Biddle Bible Class at Holy Trinity Church.

OFFICIAL ACTS OF THE BISHOP

POSTULANTS ADMITTED.

Harry Bruner MacGauhey.

CANDIDATES ADMITTED.

Albert H. Holt. W. Winthrop Smith.

CLERGY RECEIVED.

The Rev. Dallas E. Buzby, from New Jersey.

CLERGY TRANSFERRED.

The Rev. Alfred R. McWilliams, to Newark.

The Rev. Thomas L. Josephs, to New Jersey.

The Rev. Wm. T. Metz, to South Dakota.

The Rev. Samuel Evans, to Salina.

The Rev. H. Page Dyer, to New York.

The Rev. F. A. D. Launt, D.D., to Colorado.

The Rev. Wm. B. P. Harrison, to Maryland.

CLERICAL ELECTIONS.

The Rev. Gilbert E. Pember, to the Rectorship of St. Michael's Church, Germantown, Philadelphia.

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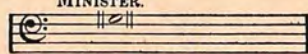
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(See reading notice on page 146)

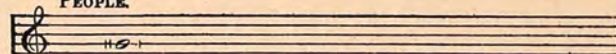
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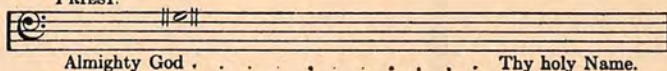
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Exhortation.
The Confession.
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Almighty and most merciful Father.

PEOPLE.

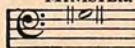


We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done,*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name*

The Absolution.
PRIEST.

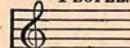
Almighty God Thy holy Name.

MINISTER.



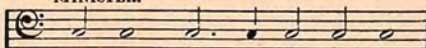
Our Father,

PEOPLE.



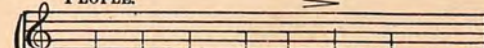
Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be
done on earth as it is in heaven* Give us this day our daily bread* And forgive
us our trespasses* As we forgive those who trespass against us* And lead us not
into temptation* But deliver us from evil* For thine is the kingdom, and the
power, and the glory* For ever and ever*

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



And our mouth shall shew forth Thy praise.

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PHILIP M. RHINELANDER
Bishop of Pennsylvania

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SOCIAL SERVICE FOR NEGROES

REPORT OF SUB-COMMITTEE OF THE
COMMISSION ON SOCIAL SERVICE
OF THE DIOCESE OF
PENNSYLVANIA

This investigation arose out of a report made a year ago, by the committee on the facilities for recreation afforded the young people by the parishes of the city. The facts brought out by that study made it plain that whereas most of the parishes and missions for white people are well equipped with parish buildings and other facilities, almost all of our Negro work is being done without any proper facilities.

Your committee was then instructed to study this situation and report more in detail, especially with a view of finding some way in which the Social Service Commission could be useful in promoting the welfare of the colored people. Our Church has a peculiar opportunity with the Negro, because the Church service itself has an educational value, because we draw into our parishes the more intelligent of the colored people, and because we, by our system, prevent that divorce of religion from morality which is so common in the religious life of this race. But this very tendency in them to separate the emotional from the practical side makes more important the duty of the Church to train its colored communicants to self-help; to interest them in problems of civic and social improvement; to deepen their sense of responsibility, not only for themselves but for their race; and to encourage and direct them in working out their own problems, recognizing of course that these problems have their relation to the kindred problems of the whole community.

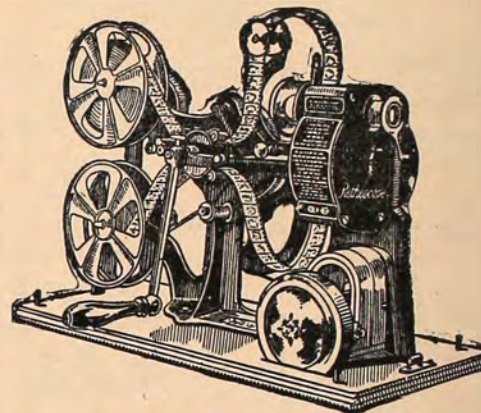
Your committee would urge that in the report to Convention this year the lack of proper equipment of the Negro parishes for institutional and parochial work be once more brought to the attention of the diocese. If white people need parish houses, surely the colored people need them as much, or more. We believe that the clergy in charge of these parishes are doing all that they can with the facilities they have, but they ought not to be asked to face the great need of their people without the means of helpfulness which their white brethren possess in such ample abundance.

We suggest that this Commission ask the Negro clergy of the city to meet,

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either with the whole Commission or with a special committee of it, to discuss the question of social service; and further, that at this conference a plan be formed to hold, during Lent, a series of forums for the discussion of these problems in the parishes in which these clergy work. Such a forum has already been begun in St. Mary's Chapel of St. Mark's parish, and has had two meetings, most encouraging in the interest that was awakened and the practical effect which they produced. Our Commission could make itself responsible for securing speakers to open the discussions in these forums, and such questions might be taken up as: "Industrial Education," "Industrial Opportunity for the Negro," "Moral Safe-

guards," "The Protection of Girls and Young Women," with attention to the importance of moral instruction and testing of candidates for confirmation. Another subject which we especially urge is the multiplication of social centers, such as the one which has been opened by the Auxiliary to the Colored League at 1308 South Thirty-fourth Street. There ought to be a settlement house in the thickly settled district south of Lombard Street, and another in West Philadelphia.

The movement for establishing social centers in the public schools might be discussed, and especially it seems to your committee that a movement might be started to provide a public playground in the district where the Negroes are most

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thickly settled in South Philadelphia. No such playground exists there, and if this Commission could stand back of a movement to have one established, a service of great value to the community would be rendered.

Another subject for discussion might be the co-operation of our parishes with existing agencies for social service among the colored people. This apparently is now done by the Negro clergy, on the whole with quite as much public spirit and community interest as can be found among the white clergy. The name of Archdeacon Phillips, for example, is recognized everywhere among the colored people as that of a leader in all efforts for the welfare of the race, and we find him serving as a director, not only in church institutions but in several others of more general character.

Your committee would call attention, in closing, to an institution maintained by the diocese, and too little known, which is unique among those which serve the colored race. This is the Home of St. Michael and All Angels for the care of crippled colored children—the only home of that kind in the United States. An effort has been made recently with a good deal of success, to enlist in the maintenance of that Home the interest of the colored people themselves. This is an illustration of the way in which training in social service, and the deepening of a sense of responsibility for the uplift of their own race, can be encouraged.

Your committee realizes, in presenting this report, that there is a difficulty, the same that attaches to all the work of the Commission, in the fact that we have been created by the diocese, but neither endowed with authority nor furnished with funds to do any work. We have no organ of expression and no point of contact with the diocese at large, and we have been criticized recently as "a body whose principle office is passing resolutions." Your committee submits that if one specific problem, such as this, could be dealt with in such a way as to attain practical results, the Commission might prove itself useful in a way that would command enlarged confidence and support from the Diocese of Pennsylvania.

GEORGE L. RICHARDSON,
ELLIOT WHITE.

Major Moses Veale has been chosen as president of the Philadelphia Chapter of the Sons of the American Revolution.

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TOKYO'S NEW HOSPITAL

(From the *Japan Daily Mail*).

The Premier, Count Okuma, gave an elaborate luncheon at his official residence, on Monday, to fifty of Tokyo's influential residents, the occasion being the announcement by the host of the Emperor's magnificent donation from his private purse toward the erection and maintenance of St. Luke's International Hospital in Tokyo.

This handsome and unprecedented donation assures the success of the undertaking which has been under consideration for the last two or three years, having been inaugurated by Dr. Rudolph Teusler, the present head of St. Luke's Hospital in Tsukiji.

The hospital will be equal to any institution of its kind in the world, in proportion to the estimated demands, and certainly will be far ahead of anything in the Far East.

The luncheon on Monday was given in honor of Mr. and Mrs. Pancoast, of the American Council for St. Luke's International Hospital. This council was organized last year in New York and has the full support of the American Episcopal Mission in America and of the leading people in forty-four out of the forty-eight states.

Toasts were proposed by Count Okuma and the American Ambassador, after which Count Okuma in a speech made the announcement of the gift by His Majesty the Emperor. He paid a high tribute to the work that has been done by Dr. Teusler during his long residence in Japan and especially his work in connection with his profession and the hospital at Tsukiji as a demonstration of what can be done not only in the work of knitting up nations in peace and harmony but in the development of the science of medicine.

The American Ambassador, Mr. George W. Guthrie, followed. In an eloquent speech he expressed his appreciation of the generosity of the Emperor. The establishment of such a hospital here in Japan under such splendid auspices would, he felt sure, constitute an ever-increasing bond and link of friendship and of understanding.

"When this great hospital shall have been finished," he said, "it would be fitting that over its portals should be inscribed the words, 'I was a stranger and ye took me in, I was sick and ye visited me.'"

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Mr. Pancoast then spoke as follows:

"It has been my good fortune for the past fifteen months to come very closely into touch with the work of the American National Councils in connection with their efforts to further the erection in Japan of an International Hospital. The inspiring news which has just been given us by His Excellency the Premier as President of the Japanese National Council is a splendid tribute to the widespread interest in this plan for an International Hospital in Tokyo. That His Imperial Majesty in his gracious favor has granted a most generous gift towards our mutual plans is one of the strongest and most signal manifestations I have ever known of the definite fact that Japan is truly the friend of America and I believe it is a true augury of a future in which through mutual co-operation and assistance in all the walks of human life the ties of friendship will bind closer the relations between Japan and America."

In conclusion, Dr. Teusler expressed the deep sense of gratitude of himself and the members of the hospital staff. He said:

"His Excellency the American Ambassador has struck the true note in his suggestion of an inscription above the doors of the new and greater hospital. It is true Tokyo contains in its University professors and leading specialists in many fields of medical research, the cream of the professional talent throughout the East. Therefore, with the vast facilities to be afforded by the new institution, foreigners resident or traveling, who come under its roof will have the opportunity and advantages of consultations with these university professors and leading specialists."

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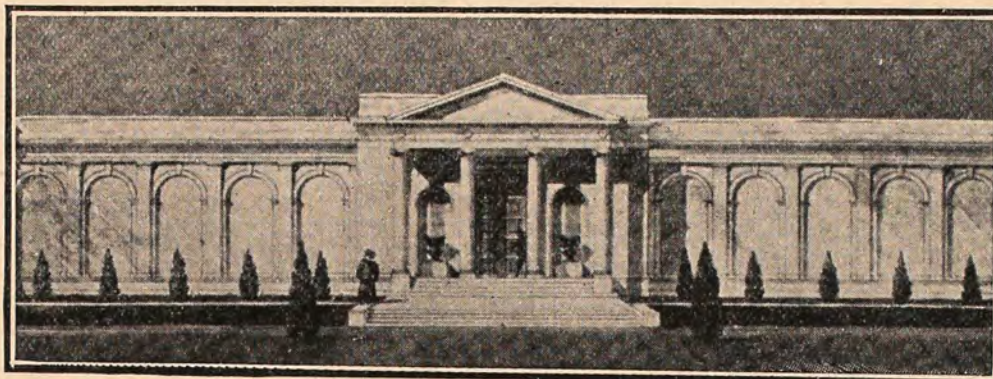
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Amid appropriate surroundings, suggestive of the days when Washington, Ben Franklin and Robert Morris were "prominent citizens" of Philadelphia—in other words, in historic Old St. Peter's Church, Third and Pine Streets, the Pennsylvania Society of Sons of the Revolution held their twenty-sixth annual service in the afternoon of the Sunday before Christmas. Beautiful banners—exact reproductions of those carried by General Washington's men—and superb music were features of this inspiring service. When the Sons marched into the church, more than one hundred strong, they found the handsome colonial edifice crowded with friends who came to enjoy the service with them.

St. Peter's presented a festive appearance with the colors of the city and nation festooned along its shining white galleries, interspersed here and there with banners and insignia of the Sons of the Revolution. It was the one hundred and thirty-seventh anniversary of this event which was commemorated.

The Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, preached a sermon brimming with Christian optimism, in which he took the position that the terrible war that is devastating Europe will unquestionably prove to be a blessing to the human race. While deploring the present consequences of the catastrophe, the preacher contended that all wars have led to the uplift of mankind. In fact, he regarded them as part of the Divine plan.

Referring to the war in Europe, the



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preacher said possibly fifty or one hundred years must elapse "before mankind will realize that its benefits to posterity will far outweigh the measure of suffering and catastrophe which the world experiences at the present time.

"We in America should be slow to criticize the warring nations of Europe. God knows, in this land we have many corporate sins to answer for, and we may give thanks that we have not been called to account. We may rest assured some great good will come out of this strife. God never makes mistakes, and civilization never goes backward."

The Rev. Dr. Edward M. Jefferys, rector of Old St. Peter's, conducted the service, assisted by the Rev. Dr. G. Woolsey Hodge, chaplain of the Sons of the Revolution.

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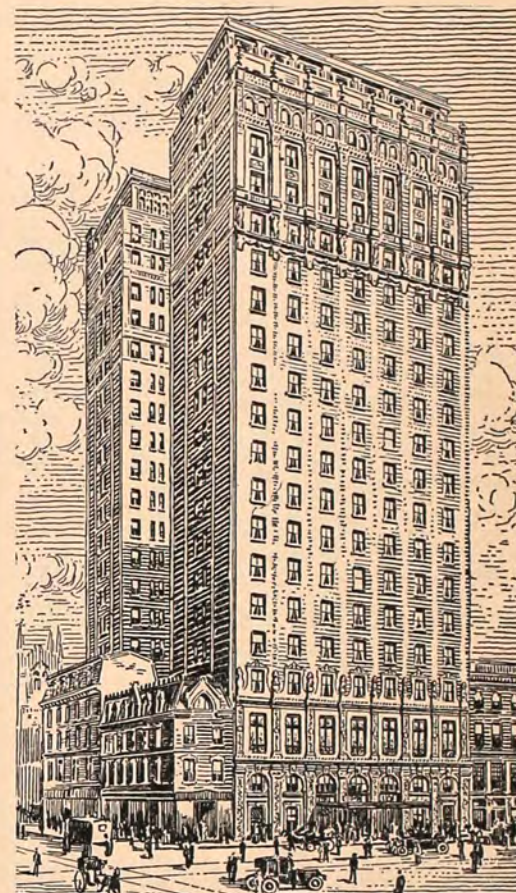
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It selects foster homes by a most careful process of investigation carried on by skilled agents through personal visits.

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MONEY NEEDED FOR CURRENT EXPENSES

The Sanitarium is for the purpose of providing an accessible open-air resort where hundreds of sick children, who might otherwise perish for want of such advantages, can go daily and be under the care of medical attendants. For those who are compelled to remain in the city during the heated term, who through poverty are confined in unsanitary homes, unable to breathe fresh country air or improve their unhealthy surroundings, the Sanitarium is intended.

The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

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Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us in this honest effort to do something for the outcast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelton Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

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Incorporated 1882

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Trades are given when physical condition permits.

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Chapel attendance.....	69,279
Meals served.....	90,536
Beds rented.....	56,385
Men using Reading Room.....	22,000
Free Baths.....	13,147
Men working in Industrial Department....	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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